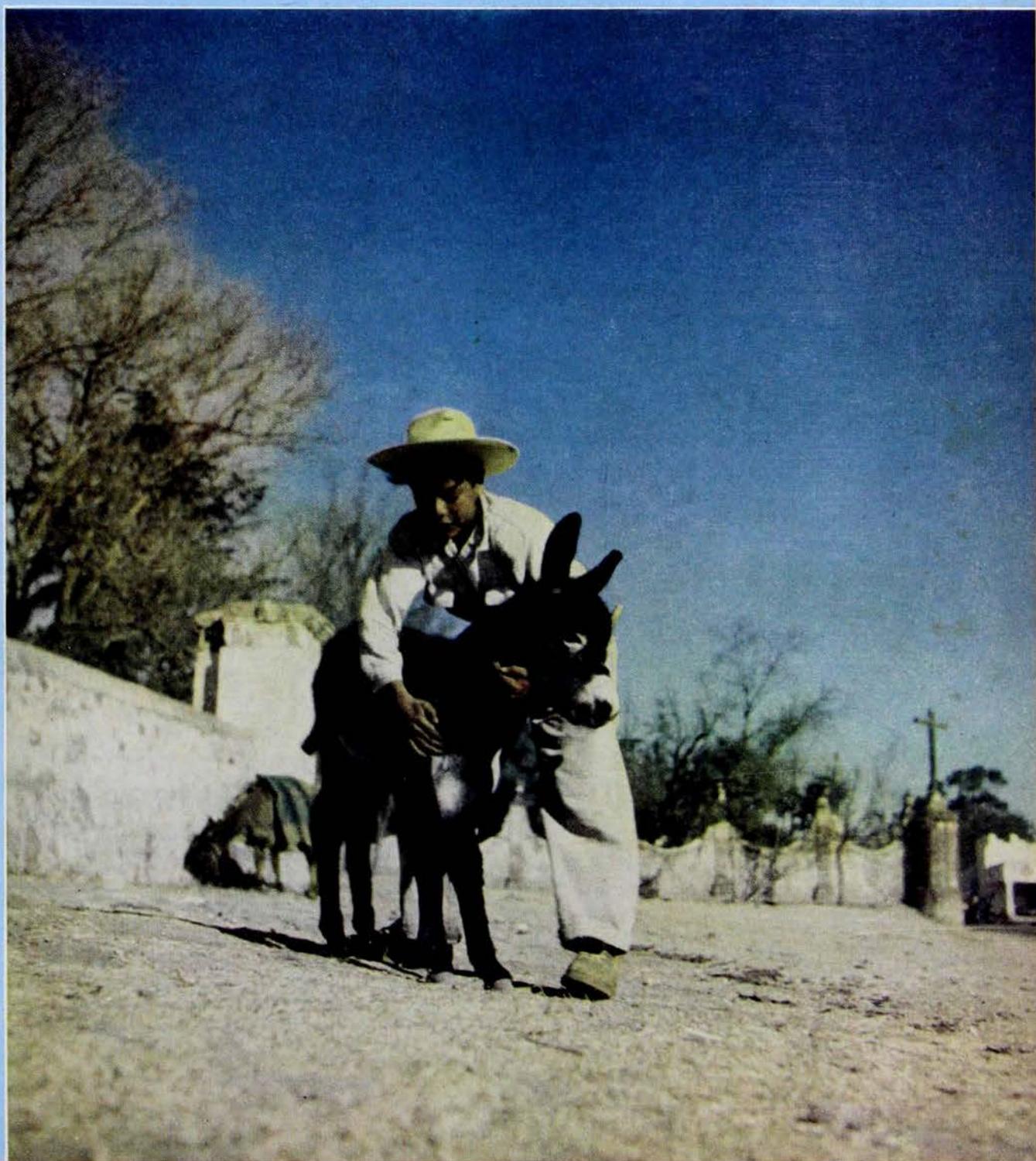


SEPTEMBER 1955



# World Outlook



IN MEXICO:  
BOY WITH DONKEY

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# LETTERS

WORLD OUTLOOK 1955

## Hospital Month in El Paso

● May is the month during which all hospitals celebrate Hospital Week. We celebrated the whole month! On May 12 we had "Open House." Patients and husbands were shown through the hospital, and through the whole block (Friendship Square—see page 3 in July WORLD OUTLOOK). Members of the Children's Guild acted as guides.

Then, the Spanish Workers' Council met with us. A health film emphasizing the importance of the correct registration of a child's birth was shown.

The local board met with us in May. Some of the statistics presented to the Board were: During 1954, 519 births at the hospital; 1,708 new patients at the clinic; number of patients up to January, 1955: 14,800; number of births up to present time (during the lifetime of the hospital) 8,233.

STAFF

Newark Hospital-Freeman Clinic  
1109 East Fifth Street, El Paso, Texas

## Open Doors in Korea

● It is tragic to see so violently uprooted the people whom we love, with their churches, homes, and schools devastated by war. But it is still more tragic to see the loss of so much of Korea's ablest leadership.

Our Korean bishop has asked me to help eight Korean district superintendents whose combined territory covers all the bombed-out northwest.

While we face a difficult program of rehabilitation, crops are being planted in bomb-scarred fields, and new temporary mud-and-straw houses are going up. There are signs of courage and hope. Our Christian schools are crowded, our cities are being rebuilt.

Missionaries are swamped with opportunities to work both among the Koreans and among our American soldiers. There never were more open doors than there are now in Korea.

A. KRIS JENSEN

Methodist Mission, P. O. Box 164  
Kwanghwa Moon, Seoul, Korea

## Visit to Brewster Hospital

● It was my privilege to make a visit to Brewster Hospital, Jacksonville, Florida, during National Hospital Week. The various phases of the extensive Brewster program gave me a new insight into the present and potential influence for good of this Hospital.

Brewster has indeed a great health team—doctors, nurses, technicians, social workers, teachers, secretaries, librarians, engineers, dietitians, volunteers, housekeeper and cooks—all working together for the benefit of the patients. The result is better health for the individual and the community—not just better physical health, but also better spiritual and emotional health. This plus quality in the work of the Hospital is dependent upon each

member of the team as he serves in the spirit of Christ.

EMMA BURRIS

150 Fifth Avenue  
New York City

## A Day at Harwood

● "God, who touchest earth with beauty," read a high-school leader in the morning service.

In the darkened chapel, kodachromes in color were thrown on the screen—kodachromes illustrating the theme, depicting bits of the earth's beauty—from white mountain peaks to green valleys, from spring trees to autumn roads.

The girls sang lustily: "Early in the morning, our song shall rise to Thee."

A bell sounded a signal, and classes began.

What does Harwood study? All the grade subjects from one through twelve which are necessary to the attaining of state credit in New Mexico, and, in addition, Bible and religion.

At this Albuquerque school, under the supervision of the Woman's Division of Christian Service of The Methodist Church, one hundred and fifty-eight girls seek an education under Christian influence. Why do they come? For varied reasons, which may include: broken homes, or the lack of a home; parents who are constantly on the move; a lack of good schools near the home neighborhood of the girls. Some girls prefer a school just for girls. Many girls come "just because they like it here."

Harwood girls (1955) came from Arizona, California, Colorado, Mexico, Nebraska, New Mexico, Texas and Utah.

The hours rolled along, with all sorts of activities to be fitted into each portion of the day—piano practice, games to be played, lunch to be enjoyed, posters to be made. The girls' favorite sport, as reported to us by the physical education teacher, is, most emphatically, baseball.

Harwood girls do not have many idle moments. They wash clothes, clean rooms, sew, sing in the Glee Club, take part in plays and skits, type, participate in church activities. (They may even decorate the walls—we noticed a basement wall with a realistic Snow White being offered an unmistakably poisoned apple.)

Answers to the question: "What do you like best about Harwood?" (which we put to pupils of various ages and scholarship) included:

"Good Christian school."

"The grass is kept cut."

"Chapel is best."

"Learn faster than in other schools."

"Don't have to bring lunch." (This from a day pupil)

"Like the teachers, of course."

"The way the girls get along so well."

"No high and low."

ELIZABETH WATSON

Editorial Assistant, WORLD OUTLOOK

## Summertime Shepherd School

● Another Shepherd School has been held. There was tremendous advance work of getting information about the school out to the people in isolated areas. First, letters were written to all missionaries and traders in the area announcing the dates of the school, and asking them to pass the word along to families where there are children between the ages of 8 and 16—children who have had little or no schooling, and who were not in school this past school year. Later, the missions and trading posts were visited personally by the Reverend R. W. Brooks and Mr. Wilfred Billy of our staff, signs were tacked up, and many calls were made at hogans.

On opening day, cars, pickups, and station wagons fanned out over planned routes to pick up children at appointed places, some as distant as one hundred miles. There is always a certain joyful anticipation among us as the day of gathering-in arrives, but there is also a little apprehensiveness, for there is no way of knowing in advance just how many children will come; but somehow, the enrollment has always been close to the number for which we have planned. In recent years we have had from 50 to 100 pupils.

These shepherd children had many new and pleasant experiences. They ate healthful meals, slept in beds between clean white sheets, received medical attention, attended classes, learned to play and sing together, went out on picnics, swam in the Farmington swimming pool, viewed many interesting films, had Bible study, and attended Sunday school and church.

W. P. BASS, Superintendent

Navajo Methodist Mission School  
Farmington, N. M.

## "Captivated" by Puerto Rico

● We had very fine meetings of the Woman's Societies in the districts. In Arecibo the church was packed to capacity, and it is not a small church. If someone from the States had entered that church, he would probably have thought it was a Family Night program.

What a challenge it was to speak, facing young boys and girls who are learning early of the great work which the women of Methodism are doing in the world! Who can tell but that one of those youngsters will be captivated by the missionary stories, and will dedicate his or her young life to the work of the church? Such was my feeling, and such is my prayer. We sow—the Master will do the reaping.

MRS. CLOTILDE FALCON NANEZ  
San Antonio, Texas

## "A Real Departure from Village Custom"

● Republic Day, January 26th, was celebrated this year with a three-day program of speeches, sports, and village uplift work. The latter took the form of a general clean-up of the entire village, with the cleaning of the village talab, or pond, as a special project. Failing in their effort to get a bulldozer to do the work, the people decided to clean the pond by hand. Our hostel boys, as well as the boys from the Government High School, worked along with the villagers on the project, piling the muck from the bottom of the talab into baskets and carrying them to be emptied. While the boys were occupied with their project, the hostel girls cleaned the school

grounds and our compound. The Republic Day celebration ended with a dinner given by the village for a large number of guests. Members of all faiths were invited, Moslem, Hindu, Christian, Sikh. We sat on the floor together and ate the delicious food prepared by women of the village. This marks a real departure from village custom.

LOUISE LONDON  
Bailhar, Balaghat, M. P., India

### Young People Interpret in Cuba

● Youth Week was celebrated in most Methodist churches of the island in March, when the activities of the churches were conducted almost entirely by the young people. The week began with the partaking of the Holy Communion and a service of dedication. Cottage prayer meetings, worship service, recreation, a drama, early morning prayer groups and a special closing service were some of the features.

One hundred eighty Americans came in February to hold the fifth annual series of evangelistic services in all Methodist churches. Most of those who came were pastors, although there were some wives of pastors and a few laymen. The group was under the leadership of Bishop John Branscomb and Dr. Harry Denman, executive secretary of the Board of Evangelism.

Nineteen of the evangelistic group worked here in Cienfuegos and in the rural towns and country districts nearby. Many of our graduates and even boys and girls of our English Department acted as interpreters for the visitors. Seven of my seventh and eighth grade pupils had a happy, inspiring time interpreting.

KATHERINE MAMIE DONAHUE  
Colegio Eliza Bowman  
Cienfuegos, Cuba

### School Nursing in Nadiad

● Our School of Nursing in Butler Memorial Hospital, Baroda, was closed to be re-organized in the Methodist Hospital here in Nadiad where general nursing can be given. Thus the school will receive government recognition. Our graduates will become qualified as registered nurses. We have a new home for the girls, complete with library, recreation, class and demonstration rooms; diet kitchen and dining rooms. The chapel is simple, but conducive to worship, and is used daily. The dormitory, accommodating two girls in a room, is much appreciated by the students. The boys live in quarters at the hospital. The school is only in its second year, so the classes are small. It is co-educational and both boys and girls share the home for classes, dining, recreation, and worship. This is quite a new venture in co-education but it is working well. The standard is high—students must be high school graduates.

One of the encouraging things in the changing Gujarat Conference is the medical service. Dr. Amar Chitambar, the superintendent of the hospital, is not only an outstanding surgeon but a fine, fearless Christian who commands the love and respect of all regardless of caste, creed or race. He is a son of our late Bishop Chitambar.

MYRTLE AND PEARL PRECISE  
Mission Road, Nadiad  
Kaira District, B. S., India

\* Butler Memorial Hospital is now a Health Center and Dispensary.

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Vol. XVI, No. 1

# World Outlook

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Vol. XLV, No. 9

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Cover: In Mexico: Boy with Donkey

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WORLD OUTLOOK

● *Street scene in an Indian city.*

*There are more than sixty million people in India's cities, many of whom fit the classical description of the proletariat. "To say to such people, 'If you turn Communist, you will lose freedom,' is to offer stones of advice rather than bread. They will reply, 'What freedom, and whose?'"*



# Christian Missions and Asian Industrial Workers

By  
STEWART MEACHAM

September 4 is Labor Sunday. Methodism's connection with the labor movement is a long and close one. In the United States labor unions have forged for themselves positions of such power that we tend to forget how long and bitter the struggle was and how often union claims were based on Christian principles. Mr. Meacham, a missionary and labor expert, here discusses the problems of industrial workers in the newly industrialized countries of Asia and our Christian responsibilities to these people.

SEPTEMBER 1955

ASIA today is a land of variety and change. The fact that China has gone Communist does not mean that India will go Communist, nor can it be taken for granted that because a show of preponderant military force a hundred years ago solved the West's problems in Asia, a similar display today will have the same result. On the contrary, there is every reason to believe that India will not go Communist if Nehru continues as Prime Minister in India, and if there is no war. Certainly all of the recent evidence is that the West cannot solve

its Asian problems today by military power.

It is wrong to assume that Asia is all of a piece, or that things that worked a century ago will work today. You cannot judge India by China. And you cannot judge India today by India a century ago. The differences that are present in all phases of Asian life include the trade union movement. Asian industrial workers find themselves in four main types of situations:

1. First, there is Histadrut in Israel, an independent labor movement, responsible primarily to its own mem-

bers and free of governmental or employer dominance. Its influence upon the political and economic development of the Israeli State has been enormous all through the turbulent times of recent years. It is an example of trade unionism after the Western pattern assuming a position of great power and great responsibility in a democratic state.

2. Second, are the unions of Islam. Strange things are happening in some of the Islamic countries of the Near East. Social unrest in the form of Western style strikes has shaken the very foundations of government. The Iranian oil crisis was precipitated by strikes at the British refinery at Abadan. And even in Saudi Arabia, where slavery still is practiced, a little more than a year ago a strike broke out among the workers at an American oil refinery.

As Western enterprise in the form of oil refineries, airlines, and factories has developed in the Moslem world the effectiveness of feudal relationships as means of social control have begun to disintegrate. The very same workers who would not dream of rebelling against their own sheiks will strike and riot against modern industry imported from the West, revealing the precarious position of the entire Islamic social order in the modern world. For unrest that starts as a strike against the importations of foreigners can leave thoughts in the minds and desires in the hearts of the strikers that will menace the holders of ancient positions of power. Disaffection in a society built upon suppression is highly contagious.

Unions in these countries have little form or permanency. They live concealed lives awaiting the moment of mass disaffection and social explosion. They face severe repression and there is no place for them in the present order of things. They hopefully await revolutionary change. That would be true in most Islamic countries of the Near East today even if Communism had never been heard of. The unrest may be seized upon by the Communists, but it is created by the explosive mixture of modern industry and feudal society. To attempt to solve the situation by suppression is only to heighten the explosive potential and



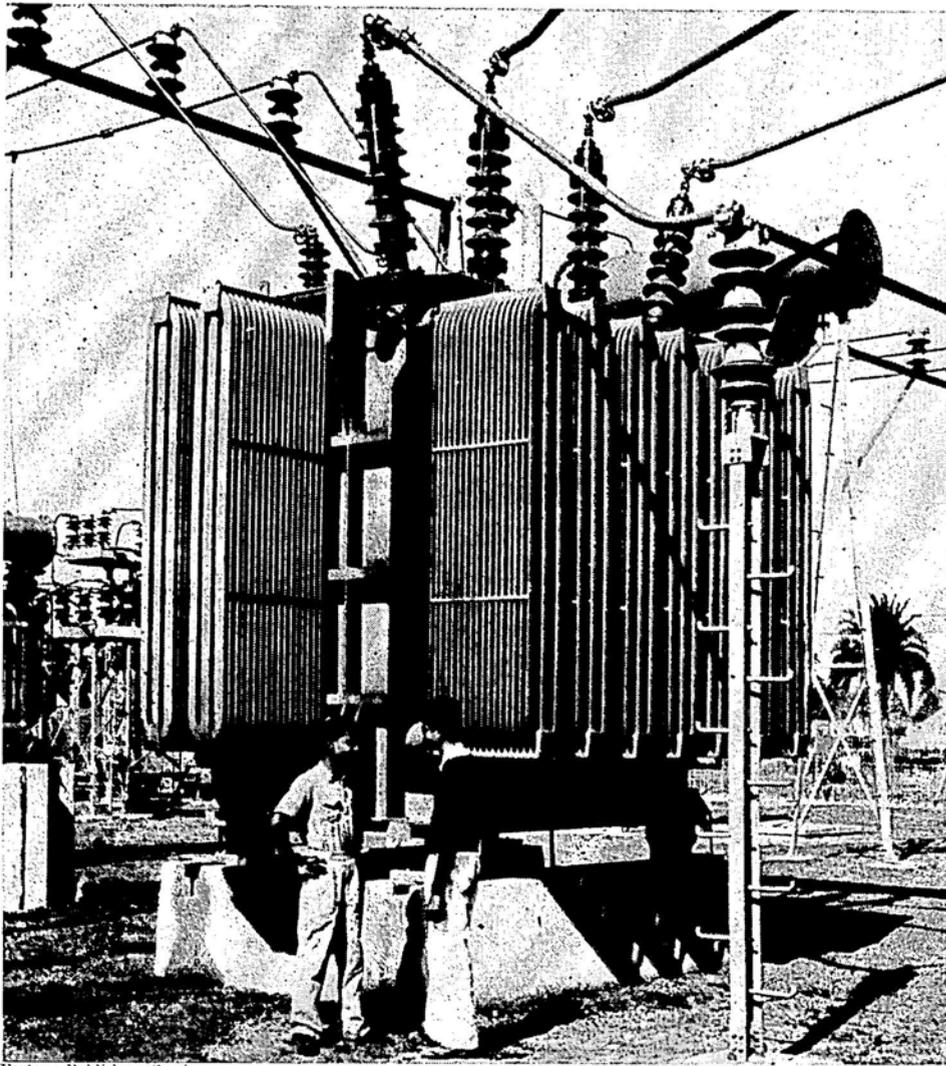
Eastern Publishers Service

● *An operator starts up a machine in a generator room at a hydroelectric plant in India. "In Indian factories one will find several politically oriented unions all competing madly with each other and providing the employer with a wonderful opportunity to play one against the other."*

render the mixture more volatile.

3. The third type of trade unionism in Asia is found in countries formerly governed by Western powers, including India, Burma, Malaya, Indonesia, the Philippines, and Japan. In all of these countries unionism is tolerated by the government, exercises a degree of constructive political influence, and is more or less free of governmental or employer dominance. As compared with most Western countries, the trade unions of these lands operate under certain handicaps. (1) There is far less dependence upon dues payments of members and far greater dependence upon financial support from political parties; (2) there is little or no stability of relationship between employers and unions; and (3) rank and file participation in union affairs is quite limited.

4. The fourth type of Asian trade unionism is that existing in Red China and other Communist-governed areas. Here the pattern is much the same as that developed in Russia under Communism. The State itself is thought of as a workers' government, but power is not actively exercised by workers but by an elite who theoretically operate as custodians of power during a period in which socialism is supposed to be in process of being achieved. The theory is that the State will wither away eventually and an era of pure Communism will emerge. It is obvious in the light of Soviet experience that this works in a way exactly counter to theory. The State does not wither away but becomes more and more powerful and more and more concentrated in the hands of fewer and fewer figures at the top of the heap. Benefits are



Eastern Publishers Service

• *A new electrical transformer in India. The need in India to expand industrial production regardless of cost is a factor in the Indian government's reluctance to strengthen labor unions.*

doled out as the ruling clique feels willing and able, and unions are employed as means of social control and regimentation rather than of worker expression and participation in political and economic issues.

To us of the West the third group holds the greatest interest. No doubt the role of unionism in the breakdown of the feudal structure of Islam will have implications that could affect us all, but the whole situation is so volatile that one wonders if there is anything that can be done about it from the outside. China, of course, is a closed door.

India is the key country in the third group, both because of her size and because of the historic role which she has played. India was the gateway through which Western imperialism flowed into and engulfed Asia, and

India is the land of Gandhi whose voice signaled the end of Western empires in Asia. The West has been slow to realize just how complete and widespread is the defeat which Western imperialism has suffered. There are even some who do not realize yet that the real significance of the Bandung Conference is that it will not be again possible in this century for Western powers sitting in London, Paris, or Washington to make decisions for Asia.

There are several things that need to be understood about India's industrial relations and the problems of her urban workers. First of all, there is the desperate plight of India's emerging proletariat. It is popularly supposed that, because India is predominantly an agricultural country, the city workers are not important. Actually the city population of India is much larger

than most of us realize. In cities above 20,000 in population India has more than 60 million persons. That is more than the entire population of Great Britain, of France, or of Italy.

Today in every Indian city there is a growing marginal group of people who answer the classical description of the proletariat. They are rootless, they have little or no stake in the present order of things, they are exploited economically, they have no political voice, and they are slowly being welded into a kind of mass unity by their hardships and by the relationships of industrial work. They come from the villages, uprooted and crowded out by the economic pressures. In a city like Bombay, where wages are higher than most places in India, a textile worker will earn something like \$20 a month. Fifteen or so men from the villages may pool resources and rent a room together. They will sleep as they work, in shifts. Every man is under the heaviest pressure to save the last anna so that those left behind in the village will be able to survive. There may be twenty-five people in the village depending upon what one factory worker can send home. By the most careful management and Spartan living the worker may be able to send them the equivalent of \$10 to \$12 a month, when he works. If work is curtailed, and he is laid off, he is able to send nothing.

Such men are cut off from the habits of life and custom of the village, the folk festivals and observances, the shared life in the joint family, and the feeling of being a part of the place and soil that knew and nurtured his forebears. In the city, life is barren and harsh. Is it any wonder that such people turn toward leaders who promise them a new world of brotherhood in which those who profit from their discomfort and toil will be deposed and the workers of the world will be united in harmony, prosperity, and peace? To say to such people, "If you turn Communist you will lose freedom," is to offer stones of advice rather than bread. They will reply, "What freedom, and whose?"

Indian labor legislation, inherited from the colonial regime, has been built on the notion that laws should make it unnecessary for labor to organ-

ize, rather than to protect that right. Because there is a great need in India to expand industrial production regardless of cost, and also because a great deal of power within the Congress Party has shifted from the Gandhians to the more conservative business interests, there is a great reluctance within the Government to strengthen organized labor. Thus far the Labor Ministry's pleas for protection and encouragement of collective bargaining have gone unheeded. The energies of unions are often dissipated in a hundred petty law suits that drag interminably through the courts and only rarely are productive of anything constructive even when they are won.

Unions tend to think more and more in political terms and less and less in terms of an economic program. In Indian factories one will find several politically oriented unions all competing madly with each other and providing the employer with a wonderful opportunity to play one against the other. He is able to shop around, making the best deal he can find. The unions become the creatures of the political parties with which they are affiliated rather than instruments of the rank and file membership. This is all the more true because Indian workers, with all their economic pressures, just can't support financially the unions that they need. Union leadership becomes accustomed to looking to politicians for money.

We have here a situation of danger. It offers certain short-term advantages to those employers who are willing to seize on the division and weakness of workers to drive down wages and increase profits. But more thoughtful employers know from our experience in the West how fleeting and expensive such advantages can be. To the workers the present situation is one that leads to despair. And we are only too familiar with the relationship between despair and totalitarian tyranny.

What is the responsibility of the Church with regard to the needs of India's urban industrial workers? There are three main areas of need: (1) better housing and health facilities, (2) better educational opportunities, and (3) collective bargaining so that they may win their fair share in

increased profits from increased productivity, a living wage, job security, equitable grievance machinery, social security against the hazards of injury, illness, and old age, protection for women and children, and decent conditions of work. Each of these areas of need is so pressing as to constitute a moral obligation upon the entire resources of the country.

First of all, it seems to me that the approach must be consistent with our Protestant tradition. We are not out to assume organic control over trade unions nor do we wish to dictate terms either to unions or to employers. As Protestants we must assert that tyranny can be at its worst and corruption at its most venal when the sanctity and moral authority of the Church provide cover for the power hungry and the ambitious. It is sad but true that the Church is as liable to the sins that are common to institutions as is a large corporation or a successful trade union. The road to righteousness is not to turn everything over to the preachers nor to the priests, but to keep in mind constantly that we move and act in the awful presence and under the judgment of God. We are not out to establish political control over unions, over industry, nor over the state, but to bear witness to all three to the truth that is in Christ Jesus. He said, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." Our task is not to win power for ourselves nor the Church, but to serve, as though they were Christ himself, the homeless, the bewildered, the sick, the poorly fed, and the lost.

How shall we do it? There must be many ways. One of the most hopeful, it seems to me, would be for the Church to engage in group ministry and service in congested urban areas. I visualize little communities of devoted Christians who would pool their resources, both financial and spiritual, in the establishment of service projects that would help people to help themselves, a fellowship that would share the life of the poor rather than preach to them across a chasm of privilege, that would set up nursery schools for children of working mothers, clinics for child and maternity care, literacy

classes for adults unable to read and write, recreational and educational programs for people of all ages. I would like to see social services extended not as sugar-coating nor bait for evangelism but as a manifestation of the Light that lighteth every man that cometh into the world. I would like to see evangelism that is able to speak simply and directly about the love of God in Christ Jesus and not be embarrassed by any gap between word and deed.

In this way Christians in Asia could put themselves in a relationship of vital communication with working class people and worker organizations that would be somewhat similar to the relationships that existed forty years ago in a city like Chicago between some of our own struggling unions of those days and institutions like Hull House where Jane Addams, who had cast her lot with Chicago's slum dwellers, was able to speak with authority to the conscience of a great city at a time when such a word could make a vast difference. Indeed we must not forget that this is a role which our own Methodist Church has played, not only in the England of John Wesley but also here in America, where in 1919 our own Bishop McConnell, who was then the leading figure in the Inter-Church World Movement, carried through to its completion and publication the brilliant and devastating report on the 1919 steel strike by Heber Blankenhorn, and thereby routed the foes of the eight-hour day.

The Church must not miss her chance in Asia today. We cannot expect the labor movement to respect the integrity of the Church if for reasons of caution or fear the Church looks the other way when men are fighting for their lives, and then runs up with a word of congratulation for the victor after the battle is won.

The Church will never be forgotten by the working people of any or the lands of Asia, where industrial development is on the rise, if during these next few years she shares in the hazards which workers must face, bears with them in times of crisis, and provides them not only with assistance in the areas of deepest physical need, but also with a spiritual basis for sacrificial fellowship.



• Kindergarten children at Bennett College in Rio de Janeiro.  
“... A kindergarten unsurpassed in Latin America—some say unsurpassed in either of the Americas.”

IN his essay, “On Going on a Journey,” Hazlitt wrote, “Things near us are seen of the size of Life; things at a distance are diminished to the size of the understanding.” Things at a distance are of great importance in the life of our world-encircling church. They must not be diminished in our perspective and evaluation. That is doubtless why the General Conference authorized my visitation to distant mission fields. So I accepted the assignment to visit Latin America as a project in adult education—and turned south to see what could be done about the size of my understanding.

Mrs. Ledden and I sailed from New Orleans on September 30, 1954. The voyage gave me opportunity for additional home work on the five countries we were to visit. We landed in Rio de Janeiro, Brazil, on October 13. There we were met at the dock by Bishop Dacorso and a friendly group of Methodists. I can never adequately express my gratitude to these friends, and others who came to meet us at airports in Brazil, Uruguay, Argentina, Chile, and Peru. They are all busy people, but they took time to express a warm welcome, to provide gracious hospitality, and to arrange for us to

SEPTEMBER 1955

## Report on *Latin America*

By BISHOP EARL LEDDEN

Bishop Ledden of the Syracuse (N. Y.) Episcopal Area, president-designate of the Council of Bishops, visited Argentina, Brazil, Chile, Peru, and Uruguay last year on behalf of the Council. This is a report on his trip filled with fresh insights and penetrating observations.

visit all phases of their vital work.

It was that way from the beginning, there in Rio. We set out at once, even before we had unpacked our suitcases. We caught only a glimpse of the fabulous beauty of Rio with its mountains marching straight to the sea, some right out into the open sea up to their unsubmerged shoulders. How we wanted to stop and stare! But our car hurried us through the traffic and out over unpaved roads to Volta Redonda, some three hours distant, to see the rapidly growing community surround-

ing the huge steel mill built there by North American technical skill and giving employment to Brazilian labor. There we went into the Methodist church and school, and visited the minister and his family in the parsonage. The community was astir with expectations of an expanding future. And the conversation of our host indicated that our church is alert to the responsibility of keeping up with that expansion. Thus, on our first day, we caught something of the temper of present-day Brazil: preoccupation with

material progress, interest in "American know-how," fierce defense of national rights and possessions, good-natured tolerance of religious activities.

The first Sunday was typical of most of the others to follow. I preached in the morning at a city church. In the afternoon Rev. Robert W. Wisdom, Superintendent of the Peoples Central Institute of Rio, drove Bishop Decorso and me on a visit to six Methodist churches and a Methodist orphanage. That evening, at our eighth stop, I preached at the Campo Grande Church. That was hardly a day of rest, though it was a day of gladness. For it revealed that our autonomous Methodist Church in Brazil is zealously devoted to the worship of God and responsive to the needs of the people.

At this first stop in Brazil I was impressed by the amazing sweep and scope of our ministry. On the one hand is the Peoples Central Institute, set in the midst of a slum section and continuing the work of Dr. and Mrs. Hugh Tucker, who established the first social welfare service ever organized in Brazil. It carries on an alert social and educational program with manifest spiritual motivation. And several of the young people trained by our workers there are now in positions of leadership in the life of the city.

On the other hand is Bennett College with its magnificent buildings and beautiful large campus in the midst of the city. Many of the most influential families in Rio send their daughters to this school, which starts with a kindergarten unsurpassed in Latin America—some say unsurpassed in either of the Americas. As Miss Anita Harris, the able director of the school, showed us the various departments of the college we found them conducted on a uniformly high level. To me, the new School of Sacred Music was of special interest and promise. I found nothing similar to it anywhere. This school has already received wide recognition, and the choir which has been developed is in great demand for concerts and radio programs. Here is a field where we Evangelicals have a unique opportunity for cultural influence and spiritual ministry. Leaders trained here could develop choirs and congregational singing that would provide the warmth in worship that multitudes are looking for. Many of them



Methodist Prints, by Tose Fujihira

● *Patients waiting at the clinic of People's Central Institute, Rio de Janeiro. "Set in the midst of a slum section . . . it carries on an alert social and educational program with manifest spiritual motivation."*

are now seeking it in fanatical sects like the "Spiritists" and certain healing cults. They could find it among "singing Methodists." The Wesleys stirred all England with their singing. It is exciting to think of the potential influence of this one department of Bennett College, not to mention the many other educational religious influences radiating from this campus.

Back of this inclusive program, embracing the Peoples Central Institute and Bennett College, is a Christian statesmanship to which we should pay tribute. And in addition to these two expressions of our Christian ministry are the churches, large and small, in intimate contact with the people—all kinds of people—ministering to their need for worship and fellowship and enlargement of vision. We must not overlook these churches because most of them do not have buildings that command attention or crowds that attract publicity. For they are carrying on the program essential to the spread and penetration of our Christian faith. They are centers of true evangelistic fervor, and are on the growing edge of our spiritual advance in Latin America. Their pastors seem to have a sense of history and the perspective of eternity, knowing they are doing some-

thing of abiding significance when they preach or teach or exemplify the Christian faith.

I need to add that the churches must likewise have an appreciation of the strategic place of our schools in the total thrust of our missionary program. I am thinking now not only of Bennett College but of all the other magnificent colleges we visited in the five countries on our itinerary. They have achieved an almost incredible prestige in the educational life of Latin America. They are respected for their academic standards. And they are increasingly appreciated for the generous policy which admits students without religious tests. Here are schools, everywhere known to be evangelical, that open their doors as widely to Roman Catholics as to Protestants. Indeed, because these Latin American countries are nominally so largely Roman Catholic (80 to 90 per cent), our student bodies are likewise predominantly Catholic. In these schools all students have an opportunity to understand the evangelical attitude, to feel the evangelical spirit. Chapel services reveal the dignity, reality, and warmth of our evangelical worship. Many of these students and their families acquire a new respect for all that the

word evangelical stands for. All this creates an atmosphere in which evangelical churches can do more acceptable and effective work. It moderates the ancient urge to belittle and persecute the non-Roman churches. I do not say there is not bigotry, or even some persecution. But I am convinced that the influence of our schools is a great asset to the work of our churches. And my point is: That each element in our program of Methodist missions should understand, appreciate, and cooperate with all the other elements.

I think I saw evidence of community appreciation of our Methodist schools in a striking episode in Porto Alegre, Brazil. We were there a few weeks after President Vargas committed suicide. Vargas was a great local hero and his anti-American influence was felt in the riot which broke out at the time of his suicide. A mob formed and made attacks on anything that looked American. I was in a branch of an American bank where the mob had broken in and torn the marble slabs from the walls. Farther down the street I saw twisted linotype in ashes of the newspaper plant they had burned to the ground.

But when the mob started up the hill to attack the Colegio Americano and the Porto Alegre Institute, our Methodist schools, the Army sent troops with machine guns and surrounded the campus. With this show of force the mob was turned back, and the Army kept a guard on the campus for days. My guess is that if our schools admitted only Methodists, or only Protestants, they might have suffered the fate of other institutions identi-



Rudy Hirsch

● Co-operation and sharing are learned early at the Sweet Memorial Day Nursery, Santiago, Chile.

fied as related to America. But these schools were recognized as community assets, a distinct benefit to a Roman Catholic city even though provided by Methodists. Here is a subtle but powerful influence helpful to our work—something we ought not to discount.

My observation is that our schools are making a more definite evangelical contribution now than they felt able to make before they had achieved the recognition and appreciation which they now enjoy. This is a recent and encouraging development, and I believe we are preparing to make an in-

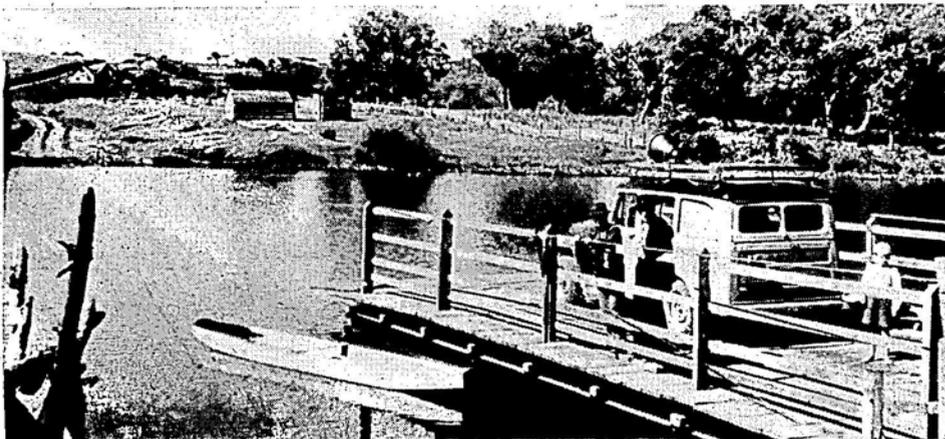
creasingly effective expression of the evangelical tradition in our educational institutions.

This report does not seem to have made much progress. It would appear that I never got away from Rio where I stepped off the boat. But for the impressions already reported, I have drawn upon experiences throughout the visitation. Gradually one comes to see that there is a sublime consistency in our missionary approach in all the countries we visited. If it would not take so much space and time I would name, in all the leading cities, the statesmanlike pattern: social institutions, on the one hand; colleges, on the other; and, everywhere, the churches. Let me give an illustration of two:

In Montevideo, Uruguay, for instance, there is Friendship House with its wonderful new plant, ministering to the multiplied needs of a poverty-stricken territory. And, at the other end of the social scale, Crandon Institute with its spacious campus and fine college buildings where, on a Sunday afternoon visit, Mrs. Ledden and I met the American Ambassador and his wife attending a tea. In visiting every Methodist parish in Uruguay, I found churches serving all kinds of groups, and pastors of unusual ability

● A traveling church crosses a ferry in Brazil. "The churches, large and small [are] in intimate contact with the people—all kinds of people—ministering to their need for worship and fellowship and enlargement of vision."

Methodist Prints, by Ralph Nance



combatting the cynicism and indifference to religion so tragically typical of that country.

Or in Buenos Aires, Argentina: the Boca Mission and other similar work in the slum areas and among the poor, on the one hand; and, on the other, Ward College with its distinguished alumni and its cultural prestige. Here in the home of President\* Fred Aden, we saw a copy of the honored Americas' Award just granted this Methodist missionary as the outstanding representative of that spirit of good will which helps to unite North and South America. And in addition to these contrasting institutions are found those many Methodist churches preaching the liberating Gospel of Christ.

Or in Santiago, Chile: the excellent buildings and equipment of Sweet Memorial Institute where they lovingly serve the children of the poor (beginning with babies six weeks old), surrounding them with the wholesome influence of clubs for their recreational life, classrooms for their intellectual life, and the church for their religious nurture. On the other hand, Santiago College is recognized as having no superior in all Latin America, a college with buildings and a campus that would be the pride of any American institution. And, again, numerous Methodist churches, some situated in slums, a few in the better residential

\* Now President-Emeritus.

sections, ministering to the spiritual and material needs of a people bewildered by their economic limitations and their political disorganization.

Or in Lima, Peru: the new social center where the Woman's Division and the World Division are in creative cooperation in a program that is a blessing in a very poor section. On the other hand, Lima High School, famous throughout the nation as their very best girls' school. And then, our churches, large and small, whose members are numerically a pathetic minority in the great mass of Roman Catholics proud of their ancient cathedral and dominated by their resident Cardinal. But these Methodist churches express an authentic concern for spiritual reality and moral integrity that—even there—commands respect.

There is, indeed, a sublime consistency in this missionary statesmanship which has set up and operated such integrated spiritual agencies in all these cities, ministering to social needs, intellectual hungers, and spiritual aspirations.

Some of the younger missionaries, and the LA 3's, have not yet had opportunity to see much result of their labors. But some have worked long enough to observe a rich fruitage. I think, for instance, of Dr. Walter Moore whose influence for good as head of Granbery Institute in Juiz de Fora, Brazil, has called forth civic demonstrations and the gratitude of gen-

erations of students. The same I found to be true of Dr. Clement Hubbard, who has built our great school at Lins, Brazil. Others could be named if space permitted, but these two men, now nearing retirement, are shining examples of how rich and fruitful can be a life dedicated to the service of God in a mission field. Others will yet have the joy of seeing their lives also crowned with honor and appreciation.

I thought I detected a slow, almost glacial movement in the public attitude to the clergy in Latin America. I wonder if it was just imagination. It seemed to me that the traditional attitude of deference to the Roman Catholic clergy was becoming somewhat relaxed: that the previous attitude of scorn for the evangelical clergy was undergoing slow change, too, influenced by a dawning recognition of moral integrity, spiritual sincerity, and genuine human concern. If there is any reality to this observation it might suggest important developments in social attitudes and forces that could vitally affect all our evangelical work in Latin America.

I do not mean to imply that Protestantism is likely to become the dominant expression of the Christian faith there. But it could be an increasingly influential spiritual force for righteousness and social progress and human dignity.

In the development of our own America the Protestant tradition made a unique and enormous contribution to freedom. It influenced the thinking of our Founding Fathers and helped develop the public philosophy that even yet sustains our free way of life. It is not enough for us to offer our investment capital and our technical know-how to Latin America. The need for both is obvious and urgent. But if we would really be a "neighbor" to the people of the other America, we must share our priceless spiritual heritage as well—the insight and dynamic of an ethical and soul-liberating Christian faith. That is precisely what our missionaries are sacrificially trying to do in their social, educational, and evangelistic programs. And I return to pay them tribute, to report they are achieving significant progress, and to say we owe them proud support.

WORLD OUTLOOK

● *Volley ball team at Granbery Institute, Juiz de Fora, Brazil. "They [Methodist schools] have achieved an almost incredible prestige in the educational life of South America."*

Methodist Prints, by Emmett Steele





● *Missionaries from several countries meet in Brussels. Here James Decker (left), a Methodist from Marion, Indiana, and Roy Robinson (right), a Baptist from England, study the skyline of the Belgian capital.*

# Stopover IN BRUSSELS

★ **BY JOSEPH ESSER**

Mr. Esser, a Belgian journalist, tells us the background of the year of study in Belgium required of all missionaries to the Belgian Congo.

**L**OOK . . . more Americans!" a young Brussels miss exclaims in a high voice to her companion.

Advancing slowly along the cobblestone walk toward them is a family of "foreigners": father, mother, and three children. I say "foreigners" because their clothes do not appear to come from a shop window in Brussels. The colors are showy, ranging from a cherry red to a brilliant green. And then the language they speak, it certainly isn't French.

The husband is big and broad-shouldered. He looks as though he once played college football. His wife is slender and somewhat dainty, yet what a mother! No pranks of the three children escape her. Her little ones are incessantly on the move. They pull her in every direction, sometimes chasing a passing dog because dogs are everywhere in Brussels.

"What are they doing here?" an

inquisitive companion suddenly asks.

"Didn't you know? They are Protestant missionaries who will leave for the Congo next fall."

"Really! But why should they come to Brussels? Why don't they go directly to the Congo?" That is the question that must be answered.

I too am a Belgian. I also look at these missionaries, and I admire them because I know why they have come to this crowded European city. I know the ideals which motivate them. And I have seen their faith give them strength to face their trying problems here. They are so eager to begin their work with Africans so desperately in need of Christian love.

Why are the Protestant missionaries studying in Brussels? Let us briefly look into the history of the Belgian Congo.

Africa was opened to European influence in the nineteenth century by two great men, Livingstone and Stan-

ley. In fact, in 1877, after almost 1,000 days of hard labor and unspeakable trials, the latter completed his famous trek across Africa from east to west.

It was shortly after this first exploration of Stanley's that Leopold II, King of the Belgians, invited Stanley to Belgium to discuss further explorations. Leopold wanted Central Africa explored in order to colonize it on an international scale. Further explorations were made, and it was the personal interest of this Belgian monarch that opened the way for civilizing and evangelizing the African.

To whom did Leopold appeal for this civilizing and evangelizing aid? Protestant missionaries had been in the Central African area since 1878. However, for various reasons he appealed to the Catholics. Belgium was overwhelmingly Catholic! Catholic missionaries were sent to the Congo without delay.

In 1906, Leopold II signed an agreement with Rome by which the Catholic Church would enjoy a privileged position, financially, politically, and socially, in Central Africa for a period of fifty years. In this way the Catholics were given a choice status in the Congo.

The Protestant churches sent more missionaries to the Congo area, but they did not have the favored position enjoyed by the Catholic Church with the Belgian government. This meant that almost all Catholic missions in the Congo were receiving subsidies from the government in Brussels, while the Protestant churches had to finance all of their Congo work, even schools, with money contributed by their European and American congregations.

In 1946 a revolutionary decision was made. That year the Belgian Parliament passed a bill which provided that the foreign Christian missions—namely, Protestants—should also be given subsidies for their schools and other educational work. However, such government assistance was to be given only to Protestant missions whose personnel had completed a year of study in Belgium.

Allowances were made for missionaries having already been on the field, but it was hoped that many of them would come to Brussels to take government courses provided for them. All new missionaries going to the Congo for educational work were obligated to come for the year if subsidies were to be received by their respective mis-

sions. A period of ten years was granted to the Protestants to gear their missionary training programs to this new law which came into effect in 1948.

The year spent in Belgium would be for learning French, understanding Belgian policies in the Congo and gaining greater insight into Belgian life. Moreover, Congo school certificates signed by a Protestant missionary who had successfully completed his year of work in Belgium, would be officially recognized by the Belgian government. Such certificates would be on the same level of recognition as those of the Catholics.

The Belgian government has gone to great expense to provide this training for the missionaries. It has planned many excursions and visits to give them a taste of the rich cultural heritage of Belgium. The missionaries are grateful for this hospitality and generosity.

Now you see why the Protestant missionaries are in Brussels. Their presence here builds a closer tie between the Protestant missionary and the Belgian. More money is made available for the Protestant work in the Congo. And very important is the fact that more Congo youth can now receive recognized certificates of graduation.

Let us take a closer look at that year spent in Belgium. The year is not an easy one. On the contrary, it is a "flooding of the mind" with a tremendous amount of material. Examinations must be taken in French, pedagogy and eight "colonial courses," ranging from geology and history to the dif-

ficult and technical one of Belgian law. One rarely escapes a good case of intellectual indigestion here.

The atmosphere of the courses is interesting and very contrasting. Classes are attended not only by Protestants but by Catholic priests and sisters from countries other than Belgium. Cordiality reigns, and there is a fraternal spirit in the classroom.

Another characteristic of the courses is their rapidity. Everything is done with speed. To conquer the mass of material before them, missionaries must spend long hours of concentrated study. In fact many of them begin studying for the colonial courses four months prior to the classroom lectures. Add to all this their daily family obligations, their local church activities and their pile of correspondence to their supporting congregations, and you are aware that these men and women are in the midst of a race. From time to time they would like to slow down, but the pressure remains. Time is passing. It is not with them as it was with Joshua who stopped the sun because he had not won his battle.

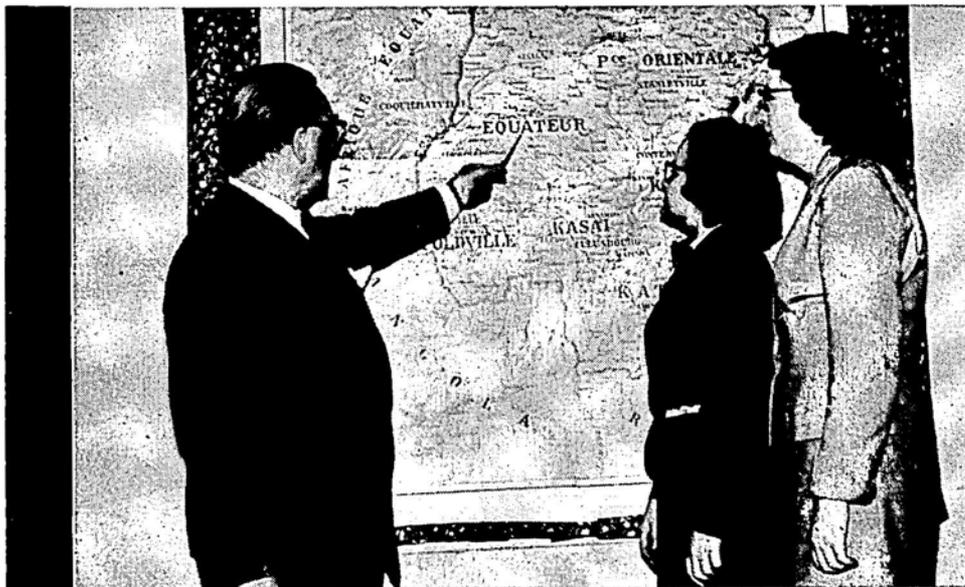
In Belgium, a missionary needs a strong sense of humor. Unexpected things continually crop up in his life here. Everything is new: things, customs, people and, above all, the language.

The Protestant missionaries here find time for fellowship with one another. Occasionally trips are organized to visit such historic places as Ghent or Bastogne. Each month there is a special reunion with Dr. H. Wakelin Coxill, representative in Belgium of the Protestant Missions in the Congo. From time to time there are fellowship meetings. It is unbelievable what talent and ability exist among these groups representing many denominations and several countries.

Then there are serious moments such as mid-week prayer meetings and Sunday services that give all strength in this accelerated swirl of activity. It is that pause for prayer that spiritually refreshes all and keeps them smiling.

The Protestant missionaries are strengthening the bonds of friendship between themselves and the Belgians. They are working hard with an eye to that wonderful day when they begin or resume their work in the Congo.

● *Two young ladies discuss African geography with a Belgian tutor. Missionaries must prepare months in advance for the intensive colonial courses.*



# You Should Know — — —

## Our Associate Editor



Rappoport Studios, New York City  
Arthur J. Moore, Jr.

COMMENTS about improvements in the quality and appearance of *WORLD OUTLOOK* have been rather frequent lately. A good deal of the credit is due to the careful work of Arthur J. Moore, Jr., who was unanimously elected Associate Editor of *WORLD OUTLOOK* and Associate Secretary of the Editorial Department, Joint Section of Education and Cultivation, at the meeting of the Executive Committee of the Board of Missions of The Methodist Church, April 28, 1955.

Mr. Moore came to *WORLD OUTLOOK* as assistant editor in the summer of 1953. He had been for two years an assistant editor for *Columbia University Press*, in which position he helped to edit and to write parts of both the *Columbia Encyclopedia* and the *Columbia-Viking Desk Encyclopedia*. Previously he had been editorial assistant for the magazine *Musical America*. His first journalistic experience was that of copy boy, then police reporter, and copy editor for the *Daily News*, a New York morning paper of large circulation.

A graduate of Emory University (A.B., 1947), Mr. Moore also studied at the University of Texas. He served in the Navy in the Pacific and on convoy duty to North Africa during World War II.

The son of Bishop Arthur J. Moore, of the Atlanta episcopal area, Mr. Moore has an intimate knowledge of The Methodist Church and its missionary program. He has visited numerous mission stations around the world and is personally acquainted with many mission workers at home and overseas. The editors of *WORLD OUTLOOK* and the Board of Missions are fortunate in having a young layman with Mr. Moore's background and experience to assume the responsibilities of Associate Editor.—H. C. S.

### *About Methodism's India Centennial*

The beginnings of Methodist work in the Indian subcontinent under William Butler in 1856 will be widely celebrated throughout the denomina-

tion during the next twelve months. The annual church-wide school of missions in local Methodist churches centers this year around that centennial observance.

The study book, *South of the Himalayas—One Hundred Years of Methodism in India and Pakistan*, has been written by James K. Mathews, Executive Secretary of the Division of World Missions, for the occasion. The author, a former missionary in India and son-in-law of the great E. Stanley Jones, writes with authority and feeling about the church in India and Pakistan and many of the inspiring personalities, American and Indian, who have helped to build that church. The volume is alive with persons and events of great interest to all Methodists. It breathes the spirit of the missionary enterprise and records one of its most glorious chapters. It tells of the church at work amid great change and revolution.

The cover of this study book depicts the snow-covered Himalayas and reflects the colors of the flags of India (saffron, white, and green) and of Pakistan (white and green). The book sells in cloth at \$2.00 a copy. Paperbound copies are only fifty cents each and are sent postpaid on consignment for sale to study classes at that price. Write Study Book Office, Editorial Department, 150 Fifth Avenue, New York 11, N. Y.

### ABOUT THE EVERY-FAMILY VISITATION

During October many of the more than 20,000 active Commissions on Missions in local Methodist churches will join efforts with Woman's Societies of Christian Service to launch a great church-wide Every-Family *WORLD OUTLOOK* Visitation. The primary purpose of this effort will be to inform Methodists about the far-flung missionary program of the church and about the monthly magazine which spearheads that program. It is hoped that many thousands of Methodists will become new subscribers to the magazine and thus become better informed and more seriously interested supporters of the missionary work of the denomination.

A colorful new leaflet describing the missionary activities of the church will be distributed by the workers in local churches, who will solicit new subscriptions to *WORLD OUTLOOK*. The cooperation of all present subscribers and readers of the magazine during the church-wide visitation is important.

# *Methodist Minister*

## **. . . IN VIETNAM**

Among the many problems confronting the beleaguered government of South Vietnam is the problem of refugee resettlement. Among the groups working to aid some 800,000 refugees is Church World Service. This is the story of one of their efforts.

**T**HE violence of war is over in Vietnam. The shots have been fired; settlement has been made. The "trouble spot" is no longer quite so troublesome to a world which sees new threats to peace flare up almost daily.

But the end of fighting does not mean the end of adversity for the 800,000 refugees of the Vietnamese separation. For even in peace they must do battle with the physical deprivation and mental anguish which come with involuntary uprooting. They must find new places to live and new ways to earn food and clothing. They must seek acceptance from strangers. They must build a new heritage for the new families which they must also build.

The government of South Vietnam, recognizing the necessity of aiding these escapees from the North, strives to provide temporary housing for the refugees. Along the road running north from Saigon, the capital city, stretch ten miles of makeshift, thatched-roof bamboo shacks into which are crowded 100,000 people. Each refugee is given 700 piastas on arrival and 12 piastas per day for food. It takes 35 piastas to equal one U.S. dollar. But the South Vietnamese government also realizes the inadequacy of such crude shelter and meager provisions, and . . . with the aid of relief agencies . . . plans to construct permanent villages for the newcomers.

Model for the villages and first of its kind in the country, will be the new Protestant community now being erected with the help of Church

World Service. The new community will include a clinic, a church, a school, and a community house. Its temporary name, Da Hoa, means "More Peace." Approximately 250 Protestant families, totaling about 1,000 persons, will move into the village when it is completed. Already, nine families and six leaders with their families have set up housekeeping on the site about 100 miles north of Saigon. The remaining families will move in within the next three months.

Instrumental in organizing plans for the village was the Rev. Robert P. Kellerman, a Methodist minister from Wilkes Barre, Pennsylvania, who spent six months on the field as a representative of CWS, interdenominational relief agency. Mr. Kellerman, pastor of Central Methodist Church in Wilkes Barre, directed a similar refugee project last year in Naples, Italy.

Although not originally intended by the government as a settlement primarily for Protestants, most of the families who have applied for permission to live there are Protestants. So, Mr. Kellerman said, the community will be developed on a religious basis. The 1,000 persons who will reside in the community comprise most of the Protestant refugee population from the North. The Protestant church is not strong in Vietnam, claiming only about 30,000 members in the entire country. The church, which was established as a missionary unit of the Christian Missionary Alliance approximately forty years ago, is now au-

tonomous. In addition to supporting a few native pastors, it maintains a Christian hospital in Saigon as part of its ministry.

Together with Pastor Kim, shepherd of the Protestant refugees, and a government architect, Mr. Kellerman laid out the village plans. The South Vietnamese government agreed to provide the materials for the community center, school, church, and clinic buildings. In addition, the government would give 3,000 piastas (about \$90) per family unit for uprights. Other building material for the housing units would be cut by workers from bamboo forests near by. The workers themselves, and the administrative personnel, were to be provided by Church World Service, along with the necessary tools for building and cultivation.

Da Hoa will be primarily a farming village. Each family will be granted a hector of land (about two acres) from the old French plantation on which the village is being built. Already the refugees are planning to pool the land into a kind of cooperative farm for commercial growing. On the farm they will use some of the 5,000 agricultural hoes to be furnished by Church World Service. And a new industry is being built up around the orders for these hoes.

For the first time in Vietnam history, metal hoes are being manufactured locally. These utensils had been in short supply for some time and the influx of refugee farmers made the situation even more acute. Ordering hoes from abroad meant a long delay. Mr. Kellerman sought out a foundry and explained his problem, guaranteeing to purchase every hoe which could be turned out. The hoes will be distributed free to the farmers in Da Hoa and in other refugee centers.

The Protestant village is only a part of the refugee relief being administered in Vietnam by Church World Service. Other aid includes the donation of a CWS ambulance, the provision of 50,000 yards of cotton cloth and the shipment of supplementary food supplies through the "Share Our Surplus" program. A total budget of \$75,000 has been set up by CWS for work in Vietnam. The Methodist Church takes part through the Methodist Committee for Overseas Relief, a member of CWS.



● Unloading cargo from airplane to ox-cart at a banana finca in Costa Rica.

# THE *Costa Rica* STORY

PHOTOGRAPHS BY LEON V. KOFOD

■ THE SMALL Central American republic of Costa Rica was in the news early this year when an abortive, foreign-backed revolution took place in the country. But those who were tempted to shake their heads and sigh over "Another revolution in Central America" clearly did not know Costa Rica. This country, whose area is 19,650 square miles and whose population numbers about 900,000 persons, is a shining example of democracy at work in an often turbulent part of the world. It is the republic's proud boast that it has more school teachers than soldiers. Independent since 1821, its inhabitants are largely of pure Spanish

stock. Although the majority of the citizens are Roman Catholic and Catholicism is the state religion, religious liberty is guaranteed under the constitution.

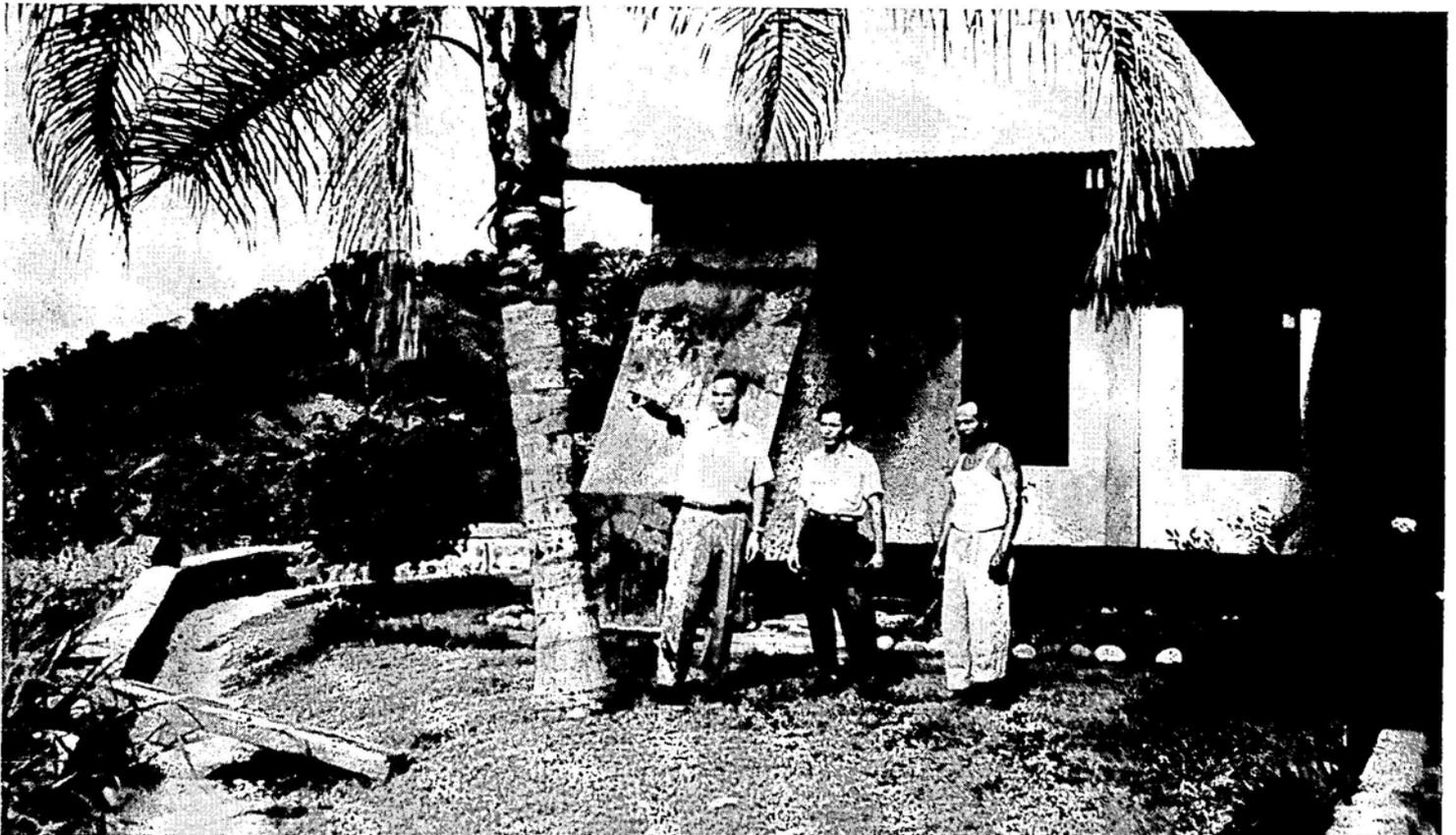
Methodism has been at work in Costa Rica since 1917. During the depression years in the U. S. A., work was curtailed for a time in this newer mission field. In addition to regular evangelistic work, there is now a Methodist school in the capital, San Jose, and a rural training center on the Central Plateau. All Methodist work in Costa Rica is under the supervision of the Division of World Missions.

PICTURE SECTION



● Lunch time on a banana finca. These fruit-sprayers are called "parrots" because the spray they use turns their clothes bright blue-green. Rapid reforms in recent years—better pay, better housing, etc.—have improved the lot of banana workers considerably. Religiously, they are still sadly neglected. This scene is near Golfito where Methodist evangelistic work among banana workers is centered.

● Methodist "church-on-a-hill" in Golfito has a commanding position overlooking the bay. The Rev. Marion Woods (left) points out the view to some workmen.





● Mr. Woods discusses next year's program with the cabinet of the Methodist Youth Federation.

● Mr. Woods talks with a teacher and some children outside this government school building which is used as a church (note sign over door) on Sundays and certain evenings.

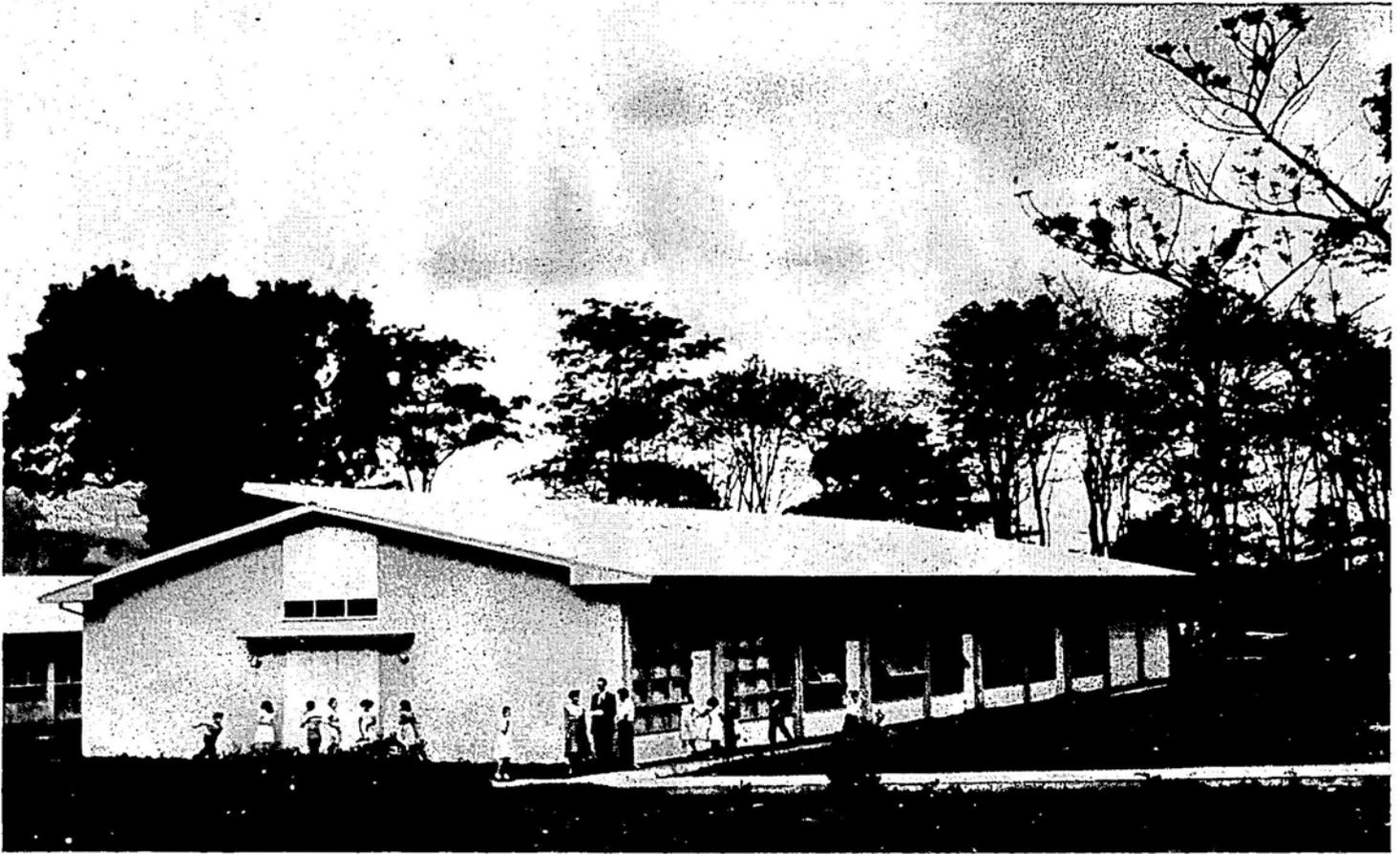




● The president of Costa Rica is Jose Figueres, noted for his feud with President Somoza of Nicaragua. His administration has been excellent. A Roman Catholic, he is a good friend of Protestant missions.

● Stability of the regime is shown by its tolerance of opposition. This is a Communist-led May Day celebration in San Jose. After the small Communist group took over the traditional labor parade on this date, most labor unions withdrew and held a separate rally addressed by the President. Communist rally shown here had only a small audience of about 250. This is remarkable in one of the so-called "banana countries" where past exploitation of labor caused bitter feelings.





● In the capital, San Jose, the Division of World Missions operates the Methodist School. Recognized by the government, its graduates are fully accredited for college. These new buildings are a vast improvement over rented quarters formerly occupied by the school.



● Boys at the school enjoy a game of basketball on their new court. This is one of the most popular games at the school. The school is coeducational—a pioneering venture in a country accustomed to separate schools for the sexes.

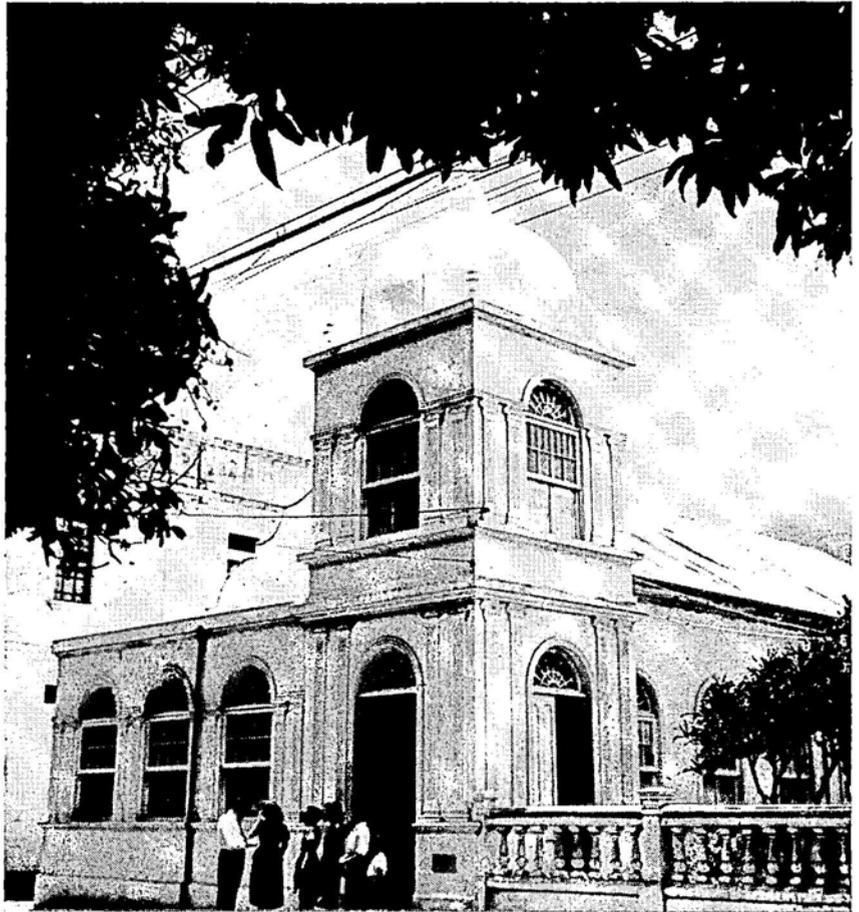


*(Above) Bible discussion group is conducted at the school. An extra-curricular activity, these groups are proving very popular.*



*(Left) Students at the San Jose Methodist School who are Methodist Youth Fellowship members rededicate their lives to Christ at the altar of the Central Methodist Church.*

*Work in Alajuela is primarily evangelistic. This is the Methodist Church in Alajuela, located on the main plaza of the town.*



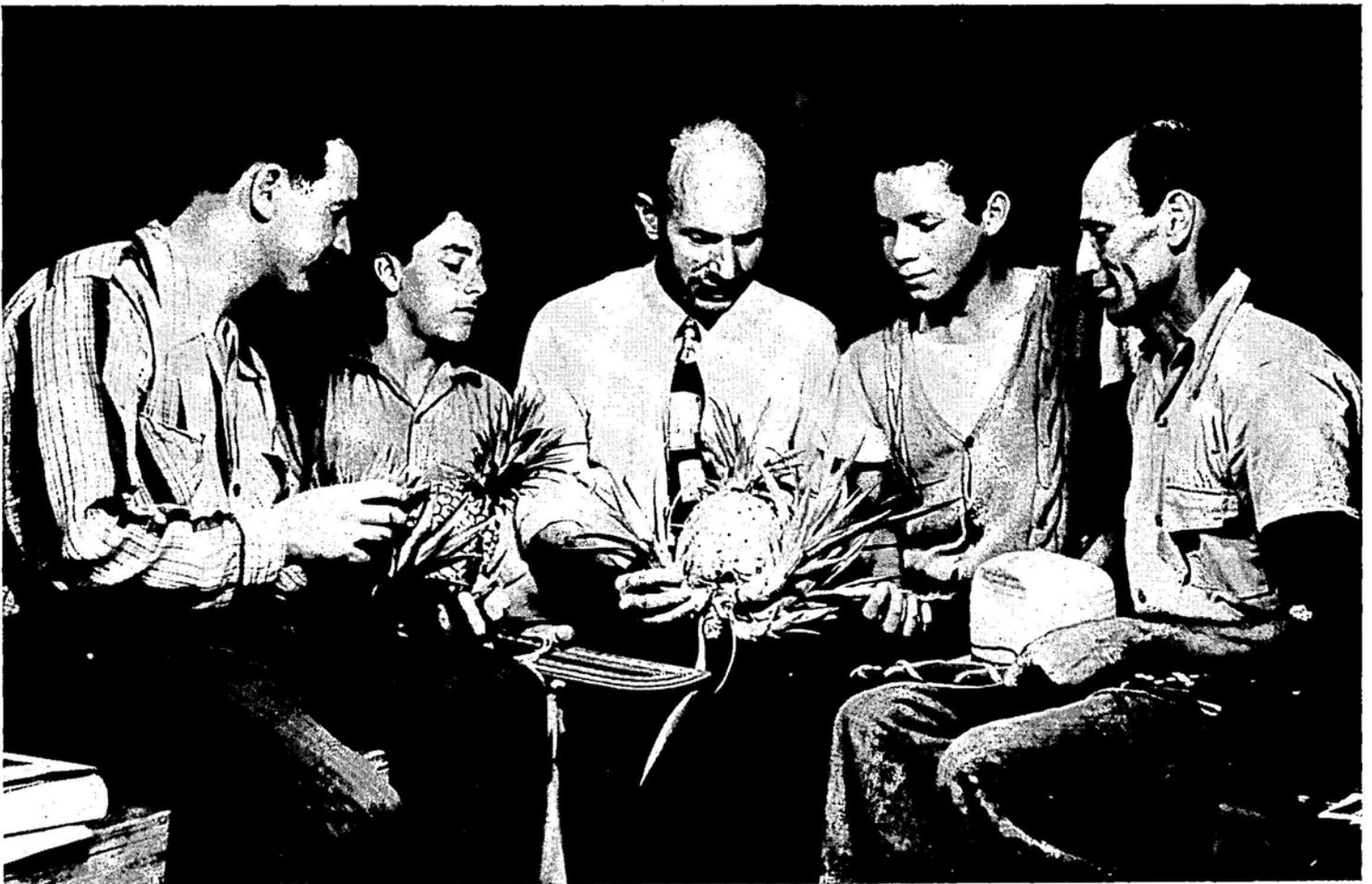
*The pastor of the Alajuela church calls on one of the families which is active in his church.*

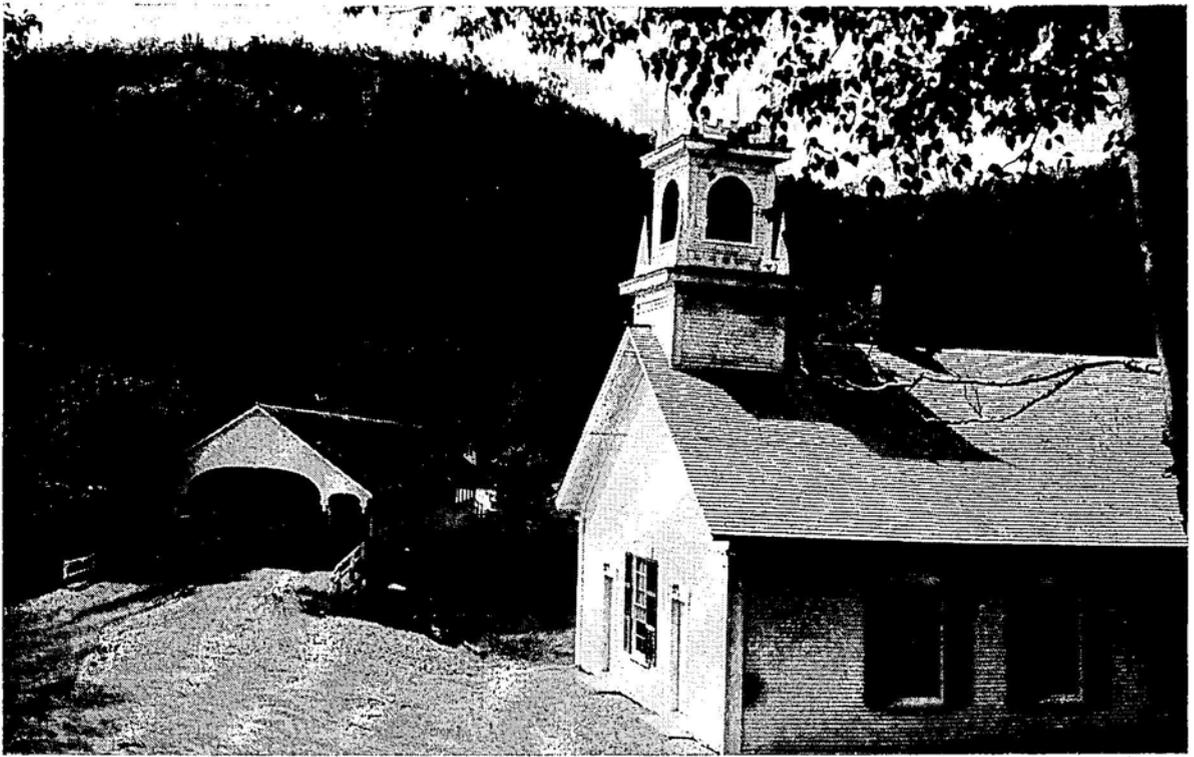




● It has long been a hope of the Division of World Missions to have a rural center in full operation in Costa Rica. Aside from some large banana holdings, the country is mostly worked by independent small farmers. The George A. Miller Rural Church Training Center is located at Villa Quesada on the Central Plateau. Here Mr. and Mrs. Leon Miller discuss plans for the Center with workmen erecting one of the buildings.

● Mr. Miller discusses the growing of better grade pineapples with a group of farmers. The center will help to show Protestant belief that the Christian is concerned with the whole of life.





Philip Gendreau, N. Y.

• *The road that leads to the people can be a stream of life to the church.*

# a stream of LIFE in the CHURCH

**T**HERE is an old saying "A home-going pastor makes a church-going people" and I feel sure that this is still largely true in spite of our changing times. There are hindrances to effective calling, many of them. Ministers are busier than they used to be with desk work, reports, conferences and all manner of distractions to an extent not known in simpler days when "businesslike methods" had not become so much of a fetish, and when newsprint was not so cheap, nor advertising "big business." Calls seemed to mean more to parishioners who were not dashing hither and yon in cars to so many appointments and social engagements, or who were not secretly wishing the pastor would not choose the hour of the favorite radio or television program to make his visit. But for all that, pastoral calling still is a life stream of any Christian

by **Margaret Henrichsen**

church, for the church is the beloved community and, unless minister and people know each other well in their natural everyday settings, there can scarcely be built up a relation of deep affection and mutual concern for the work of the kingdom. And all the lecturing, writing and conferring gets nowhere unless calling is seen as a holy privilege and high adventure in friendship—not just a duty to be performed with as good grace as possible.

What wonderful experiences come to us when we take our calling not only seriously but enthusiastically. I remember one call to a home of newcomers to the community. It was a little house up over a hill, through a patch of woods, close beside an old cemetery. I had not guessed there

was such a breath-taking view from that spot. Nor did I guess that the wife, whom I had not met before, would be such a lovely and lovable person. The house was a truly old one with enormous fireplace, old paneling and HL hinges, there were odd bits of pewter and china brought from foreign places, there was a quiet simplicity and a loving spirit and a tradition of Quaker gentleness, a deep loyalty to the church and a desire to help constructively in its work. There was also a gift of fresh-cut asparagus at the end of the call! People delightful to know—and I would have missed it all if I hadn't followed the dirt road up over the hill to the simple little white house half seen through the trees.

I recall another visit made some years ago to a lovely log house with a wide porch overlooking the sea. "Summer people" lived there and had

attended church the previous week. I wanted to welcome them and thank them for their interest. In a very short time, I found that we had many things in common—mutual interest in birds and music, many ideas about religion and education that we liked to discuss. Moreover the husband, a professor, was a classmate of a cousin of mine and we had mutual friends. Experiences of this kind can be piled up and multiplied. Of course, one might object that these are primarily social calls and we might ask what they have to do with pastoral work. I should like to reply to such objection that the more deep and mutual the concern for the Kingdom of God the more closely the pastoral call will resemble a social call on a deep constructive level. Rightfully both caller and callee shrink from any call that is predicated on the idea "I have come to do you good." We rightfully mistrust and resent a "do-gooder" in any form. A pastor must call not out of the conviction that he has the answers the other person needs, though in some cases he may have just that, but rather out of the conviction that he needs the friendship and understanding of the parishioner, in order that together they may accomplish the task and develop the spirit of the church—the spirit of loving outgoing concern for the entire community.

Calling on the sick and the shut-in is rather a special department. One can give all available time to this sort of ministry, if one will, and some official boards think it the most important part of a pastor's work and are deeply disturbed if it is neglected. Who are we to say where a pastor's friendship is most needed in the total work of the Kingdom? The sick and the lonely do need us without question and sometimes it is part of their general state of illness to feel very sorry for themselves. I am so happy about one dear lady, never able to go out, living alone except for a cat and with very little to live on. But how she has grown! She used to say, in a whining sort of way, "Do you know how long it is since you were here last?" Now she says, "I am glad to see you but don't take time to come and see me, if someone else needs you more. I know how busy you are." The focus of her attention has moved away from her-

self to the larger work of the whole church program. And whether there is any connection or not I cannot say, but her breathing is easier than it used to be and her heart is behaving better.

Many a good pastoral call has been held in the parson's car. It is one place where there is no television or telephone to interrupt a conversation and, if the talk is very personal and perhaps painful, the fact that the parson is looking at the road as he or she drives easily and slowly along, takes off a bit of the pressure and the other feels more free to lay bare his heart. I spent two hours, a few days ago, sitting parked by the roadside while a wife in deep need talked with me about a problem of alcoholism. I recall another incident when a fifteen-year-old girl needed to talk through the frightening experience of finding herself pregnant and the deep problem of moral involvement, as well as the practical problem of making a plan for the coming of a baby. It was the sort of talk that could not have taken place where there was any possibility of interruption. The car is often a good "confessional." Some pastors try to arrange counseling hours at the church but, unless they are well protected by a secretarial staff, who can keep telephone and personal interruptions out, a car parked in a quiet spot gives better privacy. Obviously, this device cannot be used without danger of serious misunderstanding in interviews between men and women.

I find many a good pastoral interview can take place and a fine relationship be built up when people work together with their hands. One of the most successful pastors I know did much to build enthusiasm for his church and a good understanding with his people when together he and his laymen worked to renovate the basement to provide more adequate recreation facilities for the young people and better rooms for the church school. The more easy and natural the contacts between pastor and people the more far-reaching will be the effects of this kind of calling.

Sometimes we are concerned to find a way to bring a deeper note into a call, which threatens to stay on a superficial level. Some parishioners expect prayer or the reading of scripture or both to come into a call. I feel

that these should never be forced or artificially dragged in, but when the situation provides an opportunity it is a blessed and lovely thing to share in worship in the home in this way. One of my older members chided me because on a previous call I had not prayed with her. She said, "We expect a call from a pastor to be different from other people's." On the other hand, one of the younger women said, "We expect you to run in just like anybody else." I find that, for me, that which seems most easy and natural is usually right but, when in doubt, if you can possibly do it without artificially "dragging it in," I do lead in a simple prayer, for I believe people are hungry and eager for expression of their deepest feelings but often too shy to indicate that this is what they really want.

The call at the time of grief means so very much that I believe we should get to people just as quickly as we can when we hear of the death and, at the first call, say very little. Just the fact that the pastor came at once is more helpful than any words at all. A quiet sharing of the shock and pain means the most. If the person most deeply involved is alone with the pastor, then a quiet little prayer of trust and thanksgiving for the new life and freedom opening to the beloved helps to bring a little light into the darkness. We must avoid wordiness always but especially then. Sometimes when the immediate family are together and there are a lot of other people coming and going a little family prayer is helpful. But, like prayer with the sick, it must be very short, very real, and to the point.

And, of course, many a good pastoral call takes place at the corner grocery or over the back fence, or in the post office, whenever conversation gets to deep realities and joys or problems are seen and considered in the dimension of Christian faith. For pastoral calling is simply a special sort of neighboring when we meet as neighbors in the Kingdom of Heaven, where our concerns, our joys, sorrows and responsibilities mean much to one another, because they all are seen in the larger light of God's purpose for his world and in his love, which is shared and mediated in all thoughtful, loving human relations.



All photos in this article are by Campbell Hays from Monkmeier

● *This is a party. The present residents asked the "old" girls back, in order to show off the new silver tea service. The old plaque "Immigrant Girls' Home" hangs over the mantel. The girls are very proud of it and of the past history of the House. Notice the international character of the tea.*

**B**ACK in the days when every boat entering New York harbor carried its quota of single girls bent on making their fortunes in the new world, the Methodist women opened a house called—in the uncompromising words of the day—"The Immigrant Girls' Home." It was not known as a housing project, but it was, and it had all the features of the best housing projects—it offered good

housing, a place to eat good food, companionship, recreation, security.

The immigrant girls are no more, but girls still come to New York—to make their fortunes. And the house—now called Alma Mathews House—still serves as a center where the day-to-day living in a city is enriched by companionship and by the atmosphere which makes for security.

# GIRLS AT HOME in the city

*A Picture Story of  
ALMA MATHEWS HOUSE*



● A time for conversation as well as for work. These are typical night-time chores for the working girl—washing, ironing, and drying the hair.

● A girl cutting sandwiches for lunch. Most of the girls carry their own lunches to work.



● Many evenings are taken up with study. One of these girls works in the offices of Methodist-Headquarters, New York City. The other girl is from Athens, Greece, and is preparing to be a doctor.



● The Director of the House, Miss Hazel Lovell, consults with a Chinese girl and her brother about the girl's passport. After days of hard work by all friends, including the Director, the girl was assured that she will get her citizenship (American) by Act of Congress.

● One girl shows fabrics she has designed to another girl who is wearing a skirt made of material she has designed.



● At any time when there is a group of girls in the parlor the piano is put into action, and voices are raised. In Alma Mathews are students (some of whom work during the day), young business women, girls from overseas. The Director thinks the mixture is good. "The mingling of the races," she says, "has been good, and the affection between them, and the consideration for each other has been marvelous."

● A worship service at Christmas time. Often the girls lead worship services for other groups—such as the Woman's Society of Christian Service at Washington Square Methodist Church, nearby. There is always a room at Alma Mathews House called the "missionary" room, where missionaries or deaconesses are housed. That is just one more reason that Alma Mathews House has the atmosphere it has. The Director writes: "The most rewarding results are seeing how happy the girls are here and how successfully they cope with problems of living in the big city, and how grateful they are, when they leave, for the years they have spent here."



By our  
**ROVING**  
**REPORTER**



Eastern Publishers Service

• Mrs. Lorne Sayers (left), Representative of the United Kingdom to the ninth session of the Commission on the Status of Women, talking with Begum Anwar Ahmed, Representative of Pakistan and first vice-chairman of the Commission.

## *the Commission on the Status of Women, 1955\**

THE Status of Women Commission of the United Nations started almost by chance. In 1945 when the United Nations organization was set up, a group of women, some members of their countries' delegations, some consultants, set about to protect the rights of women in the charter. There were those who thought it was superfluous to say the charter applied to all persons regardless of sex. The word *man*, the word *people*, stood for all. But the women persisted—particularly women from the Far East and Latin America—in their request that the words “regardless of sex” be added in the charter.

In the education that came from the drive to get the words in, various needs of women around the world began to be recognized. The result was that not only were the words included

in the charter, but a commission was named to study the condition of women.

The Commission has now met nine times, and over the years those who sit on the Commission have come to know their responsibilities and have come to know each other. It is true that there are new faces at each meeting time, but there are also faces that have been seen before in the Commission. The women do not form a woman's rights group. It is rather a group that seeks to raise the level of a country by raising the level of the women of the country. This is a project that concerns the United Nations very deeply.

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\*We are indebted to Mrs. Arthur Forest Andera for the list of accomplishments of the Status of Women Commission.

In 1952 the Commission passed to the parent body of the Commission, the Economic and Social Council, a convention calling for the franchise for women in all public elections, the right to exercise public functions on equal terms with men, and to hold public office. The General Assembly accepted the convention, and sent it on to the member nations for signing. By 1955 thirty-nine countries had signed the convention, and nineteen have actually put it into effect. This is real progress.

In all nine meetings of the Commission there has been hard work done on the question of woman's pay. The ideal is equal pay for equal work, and a resolution was finally passed this year which urged the governments to take legislative action for equal pay. There is a real conflict of opinion

here even among those who think equal pay is to be supported. Some countries, like Great Britain, feel that these pay considerations should be left to private organizations—such as trade unions. There is much work to be done in interpreting this measure and the women are studying it as it affects their own workers.

Another issue that was acted upon by the Commission was the nationality of married women. The issue is whether a woman will have the right to choose between her husband's nationality and her own or whether she will be compelled to take his—as is true in many countries. The convention that was drafted and referred to the Economic and Social Council asks that a woman have a choice in the matter.

A great deal of thoughtful discussion was given to problems on which no convention has been referred up to this time. One problem is a mother's relationship to her children. In many countries, a father has sole authority. If there is a divorce, no matter who is the guilty party or what the circumstances of the case are, the father has the children.

Another problem is the problem of opportunities open to women in the economic world and the place of the part-time woman worker—a subject that is coming more and more to the front in woman's work.

While most of these problems seem to deal with getting equal opportunities with men, the Commission does not show itself too much concerned with man-woman equality. Underneath is a real concern that woman shall develop her personality to its highest possibility, and that these measures will help in that way.

The friendship of the women connected with the commission is interesting. Meeting with the Commission are women of non-governmental agencies. One of these women comes from the Woman's Division of Christian Service. Close ties have grown up between the official women and the "volunteer" women.

At the last meeting it was like a farewell party, with speeches and little gifts slipped surreptitiously into hands of parting friends.

One of the women, from a country not often too friendly to the United



Eastern Publishers Service

● Mrs. Agda Rossell (left), Representative of Sweden, and Mrs. Jean Daly, Representative of Australia, go over some proposals.



Eastern Publishers Service

● Miss Laili Roesad (left), Representative of Indonesia, and Mme. Fortuna A. Guery, Representative of Haiti. In the background sit women from voluntary organizations who have a right to present statements which may be written into the conventions.

States, said in that farewell meeting:

"We do not solve our problems when we meet together. They disappear."

Another, Mrs. Sayers of Great Britain, quoted Samuel Johnson as saying that "friendship should be kept in constant repair." That, she insisted,

was true of national friendships as well as of personal.

The Commission on the Status of Women is accomplishing a great task in keeping national friendships in constant repair—which is just as important, it seems to this observer, as the achievement of more specific goals.



Hays from Monkmeier

• *A Persian student has his tea poured by a Korean student at the religious center in Lane Hall, University of Michigan. These teas are sponsored by the Protestant Foundation for International Students.*

**E**ACH YEAR, on the campuses of the United States, students enroll from other countries. Some of them are shy and some of them are friendly. No matter whether they are shy or friendly, they will not come to know the men and women and the homes of the country, unless someone sees to it that they do. They may receive great benefit from the courses they take. But the benefit is lessened if the students are not at home in the country where they study.

For years, the Board of Missions in its student department has been encouraging secretaries of student work to see that foreign students get into American homes and into American church life. The Committee on Friendly Relations has done the same thing on an interdenominational basis. Many communities have taken the encouragement seriously.

## Students

We bring you the story of the University of Michigan, for example.

The University of Michigan, at Ann Arbor, has in its Lane Hall a student religious center where special attention is paid to students from abroad. So that they may become acquainted with some of the other students, "coffee hours" are held which student workers from the churches of Ann Arbor and their respective student members attend. These events are sponsored through the Protestant Foundation for International



Hays from Monkmeier

● At a tea, a young American, preparing to go to Burma as a missionary, consults with a Burmese Christian student on some of his preparation.



Hays from Monkmeier

● Miss Doris Reed, director of the religious center, stands by while a Lebanese student bids good night to a hostess who has entertained the students at a party.

Hays from Monkmeier



● Sunday evening buffet suppers are a good way for Americans to know students from overseas and for students to know Americans, as Mr. Cho and Mr. Pak can attest.

# away from home

Students and in recent months the Woman's Division of Christian Service has contributed to the Foundation.

Several times a year out-of-town church groups entertain a group of international students. The students are the house guests of individual families. In addition, group social events are arranged.

In this story we bring the pictures of a week-end sponsored by the Methodist churches of the Central Jurisdiction in Detroit, Michigan, about forty miles from the University.

Fifteen students participated, leaving Ann Arbor Saturday noon, and returning on Sunday evening. Half of these students will continue to keep in touch with the families with whom they stayed over the week-end.

It is significant that in the projects sponsored by the Protestant Foundation in the University of Michigan that all agreed not to use the term "foreign" when referring to the students from abroad. This was in order to stress the tie of friendship extended to the guests from all over the world.

● A student from Palestine leaving after a week-end with the family of a Detroit public school teacher. This is a result of a project sponsored by the Central Jurisdiction of The Methodist Church.



Hays from Monkmeier

● Sometimes a whole family gathers around to put its questions to the student—as this family questions Mr. Pak of Korea.

Hays from Monkmeier



# INDIAN



# CHILDREN

Tope Fujitira

- (Above) Indian child in its board. Indian mothers are very gentle with their children.

**T**HE Indian baby, if he is born in a family that keeps to old ways, is bound tightly in a blanket and strapped to a board. If the child is healthy, it cries but little the first month. It sleeps and eats. In a way, this is symbolic of the strict control that Indians keep over their emotions. A white child would be allowed to kick.

When the child is unbound, it is taught to be quiet. It is told to be afraid of strangers and to be silent. When a guest visits an Indian house, he will often not see a sign or hear a sound of a child. But when he leaves, he will see bright curious eyes peeping out the door after him.

Indian children are taught that calmness is a virtue of prime importance. One will hear a mother say to a spirited child, "Move quietly," "Move slowly," "Do not speak so loudly," "Do not pass before anyone."

An old-style Indian mother never

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\* The Indian children who make the subjects of this article are the children of Indians who keep to tribal customs. There are modern Indian children who seem as much like your child "as the kid next door." Some of the traits described here may be still present, however.

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strikes a child, and Indians do not understand this among white people.

Until a child is eight years old, he does little but eat and sleep. He plays if he desires, but is never required to do the least thing for himself or anyone else. He may sleep as long as he chooses in the morning, eat as often as he likes, and drop down at any time during the day, curl up in a blanket and sleep.

But the Indian rules of conduct are drilled into him constantly. He must never take the "uppermost" seat, but always drop down near the door, until

invited to go up higher. He must always speak in a low voice, almost inaudible to those who are only "dull-eared" white people.

A girl in some tribes must not be seen without a shawl over her head. It is considered extremely immodest. No girl, after she is ten or eleven years old, may play with boys; not even with her own brothers. This is considered highly improper. She may not go to any place alone unless her mother accompanies her. When a girl comes home from school and tells her mother, "I am a modern girl now and refuse to have a chaperone," it causes much anxiety in the house, and if the daughter laughs and talks in a loud voice, the home feels disgraced.

Indian adult life is full of rules of etiquette that are strange to the white man. The Indian believes that he should conceal his emotion. This results in a sphinx-like manner. When a

**By MARION HOMER**



*A Navajo mother props her child up against the wall while she sews.*

visitor comes into the tipi, the Indians sit silent. No one looks up or says a word. Finally, after ten minutes, the visitor is handed a pipe. The Indian knows how to hold his tongue and can maintain a "poker face" under the most adverse conditions.

The Indian loves formality. If he is hunting a bear or going into battle, he must go through the proper ceremonies first.

The Indian is equally formal about his dress. A single feather might be all of the headdress, but its droop is

adjusted with exactness according to the best aesthetic standards.

The formal Indian walk puts the slouching gait of the white man to shame; it is reminiscent of West Point.

The Indian child is trained in the arts at an early age. The children often draw pictures of buffaloes and deer in the mud. They draw with charcoal on stones. Many are talented. The girls learn from their mothers how to weave rugs and baskets. The patterns on these are unusually beautiful and show that the Indians have a flair for the arts. The boys learn from their fathers how to smelt silver and to make jewelry.

The ability of the Indian to use his hands has been useful in other connections. During World War II, it was found that the Indian was much more skilled at handling small machine parts than was the white man. His hands were more agile.

The Indian child is close to nature. He knows the ways of the little animals of the woods, water, and prairie. He knows which mushrooms to eat and where the squirrels bury their nuts. Many stories does he hear of the wisdom of animals and of the kindness of animals to men.

Left alone by himself to play in the



● *A Navajo child. Indian children play, eat, sleep until they are eight. Then they take their part in the work.*



*An Indian child learns Bible stories at the Navajo Mission School. Indians are naturally religious.*

forest or on the desert, he learns how to take care of himself. Indian children are quite independent and are not constantly given directions and advice by their elders.

The child feels the forest as a living thing; the trees are to him almost as persons, and the winds are the breath of some great unseen supernatural. When the storm clouds roll, the thunder peals, the tornado crashes through the trees, he feels himself in the presence of living things conscious of his existence.

The Indian mind is a mystery to the white man. One reason is the strange beliefs on which the Indian bases his logic. The Indian believes in supernatural powers in nature. In cases where he does not understand the cause of a natural event, he often believes that magic can intercede.

When an Indian child is four or five, he is taught that "The Great Mystery" is everywhere and in everything in nature. He must pray to this "Great Unknown." As a token of his good will, he must sacrifice one of his toys to it.

The child is thus trained from birth in an atmosphere of worship. The Indian is so full of this spirit that to

educate his brain and hand and leave his soul untaught, untrained, is to rob him of far more than we give him. Hence the need for Christian schools.

The Methodists have two schools for Indian children: the Navajo Methodist mission school near Farmington, N. M.

and its primary "arm" at Bisti, N. M.

The teachers at these Methodist schools have studied the personality characteristics of the Indian child. They try to help him to develop his talents and potentialities to the fullest possible degree.



• *Young Indians wear feathers only for pageants in these days. But the feathers must be "right."*

# World Outlook

## SEPTEMBER

SUN	MON	TUE	WED	THU	FRI	SAT
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

# THIS MONTH

**L**ABOR DAY in September is an American institution. On that day special recognition is given to labor and labor gives special recognition to the gains it has made. Labor Day itself may not become international, but today, all over the world, labor is being given recognition and labor is beginning to appreciate itself. We are especially fortunate this month to have the story of labor's gains and labor's wants in the rest of the world. Mr. Stewart Meacham is a missionary with a special knowledge of labor. He will soon be going to Africa to use this knowledge in the mission of The Methodist Church there.

Call this article to the attention of your men's class, the study group on mission set in revolution, or just to the person who is curious about industrial life in the world. It is a good background, too, for the preacher who has the novel idea of making his labor Sunday sermon a sermon for missions.

It is with great pleasure that **WORLD OUTLOOK** presents this month an article by Mrs. Margaret Henrichsen—the famous pastor of “Seven Steeples.” The article could be used in a journal for the training of pastors, but we are glad that we have it in a magazine that gets a wider reading. The service of calling is the service that has spread missions across the world, and up and down the roads of this country. We know that everyone will delight in Mrs. Henrichsen's article, by an author whose life bears out the thesis: “A home-going pastor makes a church-going people.”

It is just as well to remember, too, in this year when the subject of clergy rights for women is to the fore, that the author is a wise and gracious woman pastor.

Do you like to know what other people's characteristics are? “Indian Children,” by Marion Homer, is the story for you. There are some persons who say that we are all the same—that nations and races do not have characteristics. We do not believe it.

We believe that nations—and tribes—can develop individual personal reactions to life just as they can develop facial similarities. We admit that environment can change the characteristics (as it can change facial structure, when it comes to that!). But we think it is interesting, all the same, to see how Indian children are taught to behave in their tribal life. It is a good article for the American Indian study.

The “girls at home in the city” picture story tells a great deal about the girl of today, and about the service that a home like Alma Mathews House has to offer. The pictures were taken at night by a New York photography service. The two women responsible for taking the pictures stayed at the House from five o'clock until midnight, one night, so that they could “get the spirit” of the House. One of the women came to the **WORLD OUTLOOK** office next day to say that she had never known such a spirit in a Home—“such happiness,” she reported.

Save the Alma Mathews pictures to be used when a study in the monthly program of the Woman's Society of Christian Service touches on Homes. It is reassuring.

Last year, the Woman's Division of Christian Service voted to help in the support of the Protestant Foundation for International Students—a program carried on at the University of Michigan. While Lane Hall, a student center, is the hub of the program, it carries out into the town and into the surrounding towns. This article may give you an idea of what can be done in any college that has international students. It can also be used in connection with the presentation of student work. If you know anyone connected with the project, be sure she sees herself in print.

Last spring the Commission on Status of Women, of the United Nations, made real progress. The prog-

ress perhaps will not show itself in the “conventions” adopted—at least not immediately. A convention is a United Nations name for an accepted proposal. But the progress already shows itself in the understanding that exists between these women. Of all the Commissions, one person close to the United Nations has said, this one has the most “unity of purpose.”

Many of our own women have had close connections with this Commission, and some have had an opportunity to bring before the Commission facts which have changed decisions. We bring the story here so that all our readers will get to know the faces of some of the women, and the purpose of the Commission.

**WORLD OUTLOOK** welcomes you back to your homes and desks after your summer vacation. With all the energy you have stored up, you are in good shape to start getting ready for the October drive for subscriptions to **WORLD OUTLOOK**. Don't miss **WORLD OUTLOOK** this winter! Don't let others miss it!

As we go to press, one of **World Outlook's** editors is preparing to go to Davos, Switzerland, to report on the Central Committee meeting of the World Council of Churches. Look in your November issue for the first story on that meeting.

In addition to the stories from Davos, there will be some stories from the refugee camps of Europe. Refugees are an especial concern of Methodists, who give regularly to the Methodist Committee for Overseas Relief. There are, according to the World Council reports, 350,000 refugees under the United Nations mandate still in Europe—ten years after the war.

At the meeting in Geneva on Church World Service, a challenge was given to the churches “to concern themselves even more than in the past.”

Look for the stories of the camps in the December issue of **WORLD OUTLOOK**—that time of the year when the needs of the people of the world seem to come closest to us.

# WORLD OUTLOOK BOOKS

• *Books of unusual interest selected by WORLD OUTLOOK for commendation to its readers. Order any or all of them from the nearest branch of your Methodist Publishing House.*

**HARDNESS OF HEART**, by E. La B. Cherbonnier. Doubleday and Co., New York. 188 pp. 1955. \$2.95.

*Hardness of Heart* is the fourth volume to be brought out in the new series of religious books called "The Christian Faith Series." The purpose of the series, according to the publishers, is to bring to the general reader the work of major thinkers in today's theological renaissance. Reinhold Niebuhr of Union Theological Seminary is the consulting editor of the series.

The book, *Hardness of Heart*, deals with the eternal question of sin. The author explains at the start of each part of the book exactly how he will proceed. In Part I, he says: "in which it is agreed that, consciously or otherwise, everyone has a definition of sin, and that the proper question is not whether to use the word but rather which conception of sin is correct."

It is not hard to determine the author's concept of sin by a glance at the title. *Hardness of heart* is to him, the sin. *Hardness of heart* as shown in cynicism in belittling man, shackling of man in bondage to idols of all sorts—that is sin. The main purpose of the book is to face the fact of sin and to help man find the answer for himself of which is the true God—and where he may be found.

**CHALLENGE AND CONFORMITY**, by Kenneth Scott Latourette. Harper and Bros., New York City. 121 pp. 1955. \$1.75.

The latest book from the pen of Dr. Latourette, *Challenge and Conformity*, is a study on the way Christianity responds to the environment around it. To what extent does Christianity transform? To what extent does it conform?

He divides his study into three geographical parts: Europe, the United States, and the non-Occidental world. The missionary-minded reader turns over almost at once to the non-Occidental world. The figures are startling. For instance, he reports that in 1914 about ten out of every thousand in India were Christians. In 1955 about twenty-five out of a thousand were Christian. In Moslem lands, on the other hand, Christianity is making small headway.

The study is much more rewarding than looking at numbers. Once the reader has satisfied himself with the growth of Christianity in mission lands he can turn to the exceedingly rewarding chapter on the "Distinctive Features of Christianity in the United States." It is interesting to trace his answers and suggested answers to the questions:

"How is the contemporary world responding to Christianity?" and

"In what way is it being shaped by Christianity?"

**THE WHITE GATE**, by Mary Ellen Chase; New York, 1954; W. W. Norton & Company, Inc. 185 pp. \$3.00.

A family, a neighborhood, and a way of life are portrayed in *The White Gate*, but always the character who holds the reader's attention is the little girl through whose imaginings we see them all. Yet these other people in her world are not shadowy. There are very few descriptive passages devoted to people in this book, but, so vivid is Miss Chase's style that the reader could almost draw anyone of the many grown-ups who move through this child's world. Whether or not he could describe the little girl is immaterial, because he will love her and be engrossed in her tears, fears and pleasures, and the way in which she accepts them into her life.

This is not a children's book. It is what most of us wish we had the gift to say about our own childhood memories and it will bring them surging back. The comedy, the small tragedies, the moments of shining joy, and the dawning awareness of beauty which are a growing child's world are told simply with the effective restraint which makes Miss Chase's books so strong and so fine. "The Birth of an Island," and the description of her first realization of the fragility of beauty in her experience with the dragonfly are passages to remember. The complications of bedtime in the winter in this Maine home will leave you chuckling.

All in all Miss Chase has again given us the literary treat we have come to expect of her.  
D. M. H.

**HUGH ROY CULLEN, A Story of American Opportunity**, by Ed Kilman and Theon Wright. New York, 1954; Prentice-Hall. 376 pp. \$4.00.

Hugh Roy Cullen has, among many greater distinctions, the distinction of being alive and able to read his own biography. As you read his story in this book you will feel that there is a rightness about that—that this biography is, in a way, an expression of gratitude.

This book is written with the restraint of good newspaper reporting. There is no editorializing, and none is needed. As the story moves through the events of Hugh Roy Cullen's life from the day he left school at the age of 12 to be the man of the family to the day when he stood before a grateful crowd on "Cullen Day" in Houston, Texas, the events themselves create the suspense and urge the reader on.

This is "a story of American Opportunity," but of a deeper opportunity than that which we all seek to better ourselves economically. Hugh Roy Cullen did that through courage and determination. But he did more. A great portion of the wealth he got from the earth

he has given back to people who dwell on it with him. Colleges, schools, hospitals, churches of many denominations, and especially the city of Houston are better places because of him. He never held a political office, but he was a power in local and national politics because all his life he stood for fairness and honesty in all the walks of life. One of the needs of American life today is for more "Hugh Roy Cullens"—men and women who see their American opportunity as an opportunity to grow socially, spiritually and politically and, through their dedicated service, to help America grow.

The book is no "Horatio Alger success story." It is the story of an American who gave much to life and to his country and received much. The emphasis is in that order.

"Faith," Roy Cullen said, "is the greatest thing in the world! Faith in your fellow-man . . . and in yourself. It is greater than love because if you have faith—in yourself, in your friends and neighbors—then you've also got love."

Those who read this book will agree with Governor Shivers of Texas in his tribute to Hugh Roy Cullen and his wife:

"We can feel that, because they have passed our way, the world is a finer place for us all."

D. M. H.

**JOURNEY WITH LOSHAY**, by George N. Patterson; New York, 1954; W. W. Norton & Co., Inc. 248 pp. \$3.75.

This is a vivid description of a journey across Tibet to the Indian border in Upper Assam, a journey never before taken in its entirety by a foreigner in Tibet. In the pages of George Patterson's diary are recorded almost unbelievable hardships and close brushes with death—moments when his unwavering faith in God was his only strength or help. This faith was amply rewarded.

Dr. Patterson is a medical missionary, well trained in the language and customs of Tibet. He has lived close to this people, about whom so little factual information has been available. Because he has lived as one of them Dr. Patterson resents "the illusory stupidities of an impossible Shangri-La" contained in so many books on Tibet. Because he has lived with the sickness, the filth, and the superstition of these people Dr. Patterson has small patience with those "who rose to condemn indignantly the interference of missionaries with a happy, carefree race." The Tibetans who move through the pages of this diary are cheerful and courageous, but their quiescent acceptance of whatever comes derives from their deep respect for tradition, and their religion which governs every phase of life.

Today Dr. George Patterson and his wife, a surgeon, are waiting on the Indian border for a way to return to the remote valley of Bo, deep in the mountains of Tibet, from which, in 1950, Dr. Patterson began his journey to India for medical supplies and other necessities. His fellow missionary, Geoffrey Bull, after over three years in assorted prison camps, is now free and also hopes that a way will be shown for him to return.

Tibet is the only country on earth today where there are no Christian missionaries. When the way is finally opened to them *Journey with Loshay* will prove a valuable source book. For those of us who stay at home it is interesting reading.

D. M. H.

# The Moving Finger

## Writes . . .

» » » EVENTS OF RELIGIOUS AND MORAL SIGNIFICANCE DRAWN FROM THE NEWS OF THE WORLD



Methodist Prints, by Rickarby

● Hanford H. Closson (right), a member of the Board of Missions, and J. A. Engle (second from left), general executive secretary of the board's Joint Section of Education and Cultivation, are shown as they left New York for a ten-week tour of Methodist mission stations in Africa. They will visit Liberia, the Belgian Congo, Portuguese East Africa, the Union of South Africa, Angola, and Southern Rhodesia before their return in September. Bidding them farewell are Mrs. Engle (left) and Mrs. Closson (second from right). Dr. Closson, pastor of Grace Methodist Church in Rochester, N. Y., is president of the Board of Missions of the Genessee Conference.

### Bishop Hartman Dies at 79



BISHOP HARTMAN

✦ BISHOP LEWIS Oliver Hartman, identified with New England Methodism since 1920, first as editor of *Zions Herald*, then as bishop, died June 30 following a short hospital ill-

ness. He was seventy-nine on May 3.

Services were held in St. Mark's Methodist Church, Brookline, Mass. Bishop John Wesley Lord, Chancellor Daniel L. Marsh and the Rev. Dr. William R. Leslie, minister, shared in the ritual.

Dr. Hartman's usefulness to the church was paid an unusual tribute when the Northeastern Jurisdiction in 1944 elected him to the episcopacy at an age when he had but one quadren-

nium to serve. His own Boston Area invited him to administer its four conferences.

Editor of *Zions Herald*, American Methodism's oldest weekly, from 1920 to 1944, he gave this independent journal an influence far out of proportion to its circulation. From 1941-43 he was president of the Associated Church Press. Always following a liberal policy, Dr. Hartman editorially opposed the Plan of Methodist Union

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(consummated in 1939) on the ground that the Central Jurisdiction involves the principle of segregation. He had long been active in the Boston Branch of the National Association for the Advancement of Colored People.

Bishop Hartman through the years exercised an influential part in the development of the present system of Central Conferences whereby organized groups of overseas annual conferences were empowered to elect their own bishops and to exercise home rule in certain other matters.

Born in La Grange, Indiana, Bishop Hartman was educated at Ohio Wesleyan University from which he has received four degrees, B.A., '99; M.A., D.D. and Litt.D. Boston University has conferred three degrees, S.T.B. and Ph.D. both earned, and L.H.D., honorary. Since his retirement Bishop Hartman had served as visiting professor of Ecumenical Christianity at Boston University School of Theology and taught a course on Ministerial Ethics.

Six times he was a delegate of the New England Conference to the General Conference, the denomination's law and policy making body. He was also a member of the Uniting Conference in 1939, and delegate to the 1921 and 1931 World Methodist Conference.

Bishop Hartman's first service to the church was in the field of Christian education. In 1910 he was Ohio State superintendent for the Board of Sunday Schools. Later he headed the department of Institutes and from 1914-20 its foreign department. During this period he wrote a book, *Popular Aspects of Oriental Religions*.

Married in 1922 to Miss Helen Marion Nutter, Bishop and Mrs. Hartman were parents of two sons: Mason Nutter Hartman, a businessman of Needham, Mass., and Richard Otis Hartman, a graduate student in Boston University and member on trial of the New England Southern Conference. There are two grandchildren. The Hartman's daughter-in-law, Mrs. Mason N. Hartman, is the daughter of Chancellor Daniel L. Marsh of Boston University.



**Churches in Japan Study Prison Ruling**

THE NATIONAL CHRISTIAN COUNCIL of Japan fears a contemplated new ruling by the Japanese Government will deny free access of Christian ministers to church members and "seekers" within prison walls.

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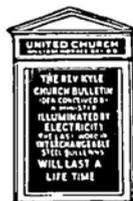
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The new ruling, the Council says, would restore a prewar system, whereby full-time chaplains, appointed by the warden, would be the only spiritual counselors of inmates. Those chaplains probably would be mostly Buddhist, it adds.

After the war, the practice of official appointment of chaplains was discontinued, the Council says, and passes were granted to various persons to visit and work with prisoners. Under the new system, about 300 Christian ministers have been engaged in prison evangelism, it adds.

Branches of the Kyodan (the United Church of Christ of Japan) in Tokyo and other cities and the Prison Evangelism Commission of the Kyodan are investigating ways to prevent the anticipated exclusion, the Council says.



### Isabella Thoburn Has New Principal

MISS EVANGELINE MUTHAMMAH Thillayampalam was inaugurated as principal of Isabella Thoburn College, Lucknow, India, on August 12. In this post she succeeds the late Dr. Sarah Chakko, who died last year. Miss Chakko was the only woman president of the World Council of Churches.

The inauguration ceremonies were conducted by Bishop Clement D. Rockey, of the Methodist Church, Lucknow. Isabella Thoburn College, founded by the Methodist Church in 1870 for the education of Indian women, now enrolls 410 students. They represent fifteen language groups, and five different religions.

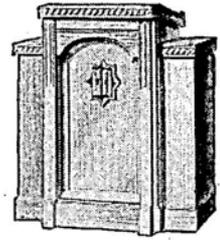
Miss Thillayampalam was born into a Hindu home in Ceylon, but early entered a school there under the Church Missionary of England (Anglican Church). While in the school, both her parents died, and she later became a Christian and joined the Church of England. Later she entered Isabella Thoburn College, and then Lucknow University, and Allahabad University, receiving the Bachelor of Science and Master of Science degrees and majoring in biology.

In 1920 Miss Thillayampalam joined the Isabella Thoburn faculty as a teacher of biology where she remained until 1935. During this period she visited the United States three times, completing her thesis on "The Scolidon" (the dog-fish of the Indian seas) for her Ph.D. degree at Columbia; and teaching zoology for a year at Wellesley College, Massachusetts, as an exchange professor.

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In 1935 Miss Thillayampalam was called back to her native Ceylon where she served for fifteen years, first as vice-principal, then as principal, of Chundikuli Girls' College in Jaffa. In 1950 she was elected president of the famous Lady Doak College, of the Church of England, in Madura, South India. She remained there until her election to head of the college in Lucknow.



### Paul Minear Named To Direct Conference

RECENT ANNOUNCEMENT WAS MADE of the appointment of Professor Paul S. Minear, of Andover Newton Theological School, Newton Center, Mass., to direct the preparations for a North American Study-Conference on "The Nature of the Unity We Seek" under the auspices of the World Council of Churches. The announcement was made by the Rt. Rev. Henry Knox Sherrill, president of the United States Conference for the World Council of Churches, which initiated the project.

The Study-Conference is to be held in 1957 after two years of preliminary work by several commissions which are to explore the basic principles of Christian unity. Co-sponsors of the undertaking will be the National Council of the Churches of Christ in the U. S. A. and the Canadian Council of Churches.

Dr. Minear is a distinguished Biblical and theological scholar who is Norris Professor of New Testament at the Andover Newton Theological School. He is a graduate of Iowa Wesleyan College and Garrett Biblical Institute. He received the degree of Master of Arts at Northwestern University and in 1932 became a doctor of philosophy at Yale University. He taught at Garrett Biblical Institute (Methodist) for ten years before going in 1944 to Andover Newton, which is a federated institution of Baptists and Congregationalists. He has been a visiting professor at both the Yale Divinity School and the Episcopal Theological School at Cambridge, Mass.

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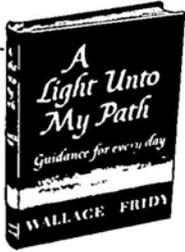
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As an author, Dr. Minear has produced a half-dozen books well-recognized in theological circles, including *Eyes of Faith*, *The Kingdom and the Power*, and *Christian Hope and the Second Coming*. The last of these was a major contribution to the discussions that led up to the Evanston Assembly of the World Council of Churches last year. He was a member of the Advisory Commission for the main theme of the Evanston Assembly. In 1952, he was

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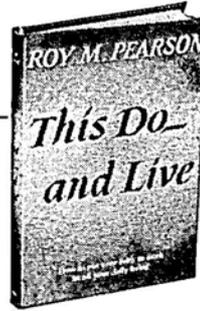
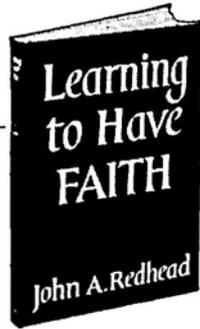
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Told in the delightfully uninhibited language of a five-year-old, this is one of those once-in-a-decade books that demonstrates sound educational principles and practices in actual human situations and in clear, engaging writing. Every teacher and leader will see himself and the kindergarten as they are—or as they can be. Many of the children's needs—from the physical through the mental to the spiritual—are revealed, and good and bad ways of attempting to meet these needs are contrasted. Here is help for the kindergarten teacher and church leader by the author of *Betty Ann, Beginner*. **\$2**



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**THIS DO—AND LIVE**

In 11 realistic chapters Mr. Pearson has a personal, practical message for all who hunger for a richer, fuller life—both here and hereafter. The author gives some valuable suggestions for discovering a vital Christian faith and for living that faith in everyday life. For every man and woman, here is a common-sense approach to a vital, workable religion. **\$2**

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SEPTEMBER 1955

one of the American delegates to the World Conference on Faith and Order held in Lund, Sweden, and in the same year was a speaker at the meeting of the International Missionary Council in Willingen, Germany.

Professor Minear will continue to teach at Andover Newton on a reduced schedule while serving as "secretary for study and program" for the proposed conference. The conference is an effort to bring the concerns of the Faith and Order movements closer to the life of local churches and church members in the United States and Canada. It will deal specifically with the situation in North America and seek to make a contribution to world-wide discussions of Christian unity from the distinctive viewpoint and experience of the American churches. The conference is not expected to recommend any particular scheme of union but it is hoped that it will clarify fundamental thinking on the subject and thereby serve all churches interested in the problem. The Rt. Rev. Angus Dun, Washington, D. C., is chairman and the Rev. Dr. Eugene Carson Blake vice-chairman of the Committee on Arrangements for the Conference.



**Dr. Foye G. Gibson  
Named Scarritt Head**

Dr. FOYE G. GIBSON, PRESIDENT OF Emory and Henry College, Emory, Virginia, has been named president-elect of Scarritt College for Christian Workers at a special meeting of the Scarritt Board of Trustees. He will succeed Dr. Hugh C. Stuntz who retires in July, 1956. The election was announced by Bishop Roy H. Short, president of the Scarritt board and in charge of the Nashville area which includes the Tennessee and Holston Conferences of The Methodist Church.

Dr. Gibson was born in Bristol, Tennessee, October 5, 1903. He married Miss Doris Aldrich of Princess Anne, Maryland, in 1925. The Gibsons have three daughters all of whom are married.

Dr. Gibson attended King College for two years and received his B.A. degree at Emory and Henry in 1927. While doing graduate work at Vanderbilt University, he was associate pastor of Belmont Methodist Church, Nashville, 1929-30. In 1944 Randolph-Macon College, Ashland, Virginia, awarded him the Doctor of Divinity degree.

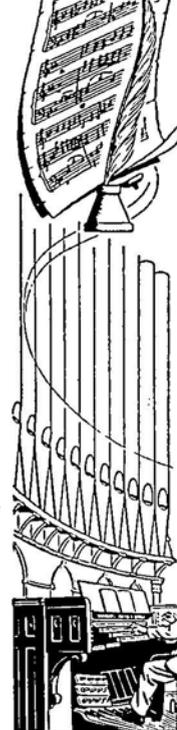
Dr. Gibson is a member of the Holston Conference. He was pastor of the English-speaking congregation of

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Warszawa, Poland, in 1930 and at the Institutional Church of Katowice, Poland, in 1931-32. He served as finance director of Central Methodist Church, Knoxville, 1934-37 and as pastor of First Methodist Church, Pulaski, Virginia, the four years prior to his election as president of Emory and Henry College in 1941.

Dr. Gibson is a member of Tau Kappa Alpha, Kappa Phi Kappa, Theta Phi, Masons and Rotary International. He is a director of the Farmers Exchange Bank of Abingdon, Virginia.

Scarritt College for Christian Workers is Methodism's only senior college and graduate school specializing in the advanced preparation of young men and women for full-time service in the unordained ministry of the church. Since 1940 Scarritt College has had a part in the preparation of more than one-third of all personnel commissioned by the Methodist Board of Missions.



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SEVENTY-ONE YOUNG MEN AND WOMEN have been accepted by the Board of Missions of The Methodist Church for special-term mission service in the United States, its territories and thirty-three foreign countries.

The Board has approved thirty-six young persons for service in Methodism's overseas mission areas and thirty-five for service at home. The special term for overseas service is three years and in this country and its territories two years. Eleven of the group are men and sixty women. Final selections were made June 7 in New York by the Board's missionary personnel department.

The overseas missionaries will serve on three continents—Africa, Asia and South America. Most will be teachers, but others will be nurses, musicians, agriculturists, engineers and evangelists. The men will serve under the Board's Division of World Missions and the women under the Woman's Division of Christian Service.

All of the special term home missionaries are women and will serve under the Woman's Division. They

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Most of them fresh from college graduation, the foreign missionary group assembled in Nashville, Tenn., to begin a six-week training course (June 21 to July 31) preparatory to going to the field. They studied on the campus of Scarritt College for Christian Workers.

With missionaries, Christians from overseas and college professors as teachers, the young men and women studied the various areas to which they

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will go. They attended workshops on arts and crafts, music, evangelism, religious education and race relations. There were language courses, such as Malay, Korean, Burmese and African dialects. The dean was the Rev. Stewart Meacham of Birmingham, Ala., a Methodist missionary to India.

As the foreign group left, the home mission group assembled for a five-week training period at Scarritt. The dates were July 31 to August 30. In a program similar to the preceding session, the young women studied recreation, crafts, social group work and religious education. Miss Alpharetta Leeper, a secretary of the Joint Commission on Missionary Personnel of the Board, was the director.

The missionaries bound for overseas assignments will begin sailing for their fields early in the fall and the new home missionaries will report to their stations soon after the August training course.

The list of all special term missionaries, their homes and the area to which they will be going:

#### Northeastern Jurisdiction

Massachusetts: Miss Leona Fredricks, 29 Bradford Road, Watertown—United States.

New York: Theodore Paul McKnight, Whitesville—Africa; Lester Earl Tallman, 92 South Main Street, Silver Springs—Japan; Miss Marily Ruth Stearns, Oak Ridge Farm, Palmyra—United States.

New Jersey: Miss Addie K. Chamberlain, Netcong—Japan; Miss Audrey Cornelia Frank, 123 Mercer Street, Hamilton Square—United States.

Pennsylvania: Miss Dorothy Mae Hickok, rural route No. 2, Troy—Africa; Miss Florence Ross McKay, 219 Ellis Avenue, Sharon—Africa; Miss Elizabeth Ann Whyte, 6833 Anderson Street, Philadelphia—Africa; Miss Marjorie Ann Steel, rural route No. 4, Altoona—United States; Miss Enid Lois Smith, 2903 Woodlawn Avenue, Wesleyville—United States.

Maryland: Miss Elsa Margaret Milby, 3614 Hillsdale Road, Baltimore—United States.

#### North Central Jurisdiction

Wisconsin: Miss Beverly Ione Jackson, 739 Fall Street, Eau Claire—Southeast Asia.

Ohio: Miss Patricia Margaret Clark, rural route No. 2, Bellefontaine—Burma; Miss Jeanne Wintringham, rural route No. 2, Ada—Burma; Miss Evelyn M. Weaver, 419 Miller Street, Caldwell—Pakistan.

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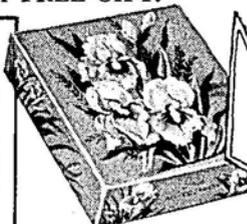
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Mississippi: Miss Sybil A. Casbeer, Canton—Southeast Asia; Miss Theresa Josephine Terry, 914 Jackson Avenue, Columbia—United States.

Tennessee: Miss Jane Alice Stuntz, Scarritt College, Nashville—Korea; Miss Jimmie Mae Knowles, 2110 Union Avenue, Chattanooga—United States; Miss Carolyn Lamon, 3760 Kenwood Avenue, Memphis—United States; Miss Betty Jean Cox, 4921 Asheville Highway, Knoxville—United States; Miss Nina Sue Padgett, Scarritt College, Nashville—United States.

Georgia: Lewis Thomas Wells, 2308 Dearborn Street, Augusta—South America; Miss Marilyn Carter Thompson, 1575 Harvard Road, N.E., Atlanta—United States.

Virginia: Milton Stanley Bain, rural route No. 2, Dinwiddie—Africa; Miss Clara Faye Keaton, 114 Eighteenth Street, S.E., Roanoke—United States.

Kentucky: Miss Grace Spradling, rural route No. 1, Berry—South America.

Alabama: Miss Wynell Jordan, Myrtlewood—India or Pakistan; Miss Margaret Ann Croft, rural route No. 2, Andalusia—United States.

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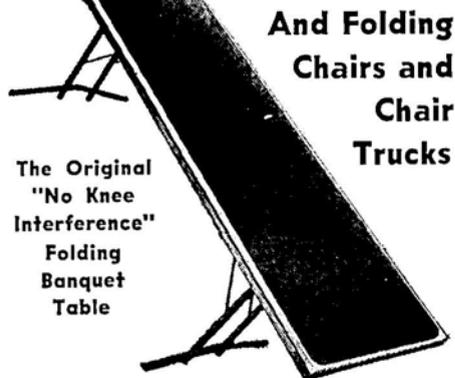
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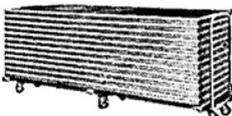
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Oregon: Miss Mary Alice Andreson, 518 South Twenty-third Street, Salem—United States.

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*Mrs. Henrici a Member  
Of Coordinating Council*

☞ MRS. ARTHUR T. HENRICI, 130 Arthur Avenue, S.E., Minneapolis, Minn., has been named to the Coordinating Council of The Methodist Church by the North Central Jurisdiction's College of Bishops and confirmed by the executive committee of the Council of Bishops. She succeeds the late Mrs. Leon Peel.



*Executives Visit  
South America*

☞ THREE EXECUTIVES OF THE BOARD OF Missions of The Methodist Church left New York June 29 to attend the General Conference of the Methodist Church of Brazil and to visit Methodist institutions in other Latin American countries.

Two of the group, Dr. James E. Ellis and Miss Marian Derby, will be delegates to the July conference in Rio de Janeiro, having been elected by the Board in April. Dr. Ellis is administrative secretary for Latin America of the Board's Division of World Missions and Miss Derby is executive secretary for Latin America of the Woman's Division of Christian Service. The Methodist Church of Brazil is an independent, self-governing church in the "Methodist family," developed from earlier missions.

The third member of the party, the Rev. H. Burnham Kirkland, also will attend the conference. He is the treasurer of the Division of World Missions. All the group will visit missions in Argentina, Uruguay, Bolivia, Chile, Peru, Costa Rica and Panama.

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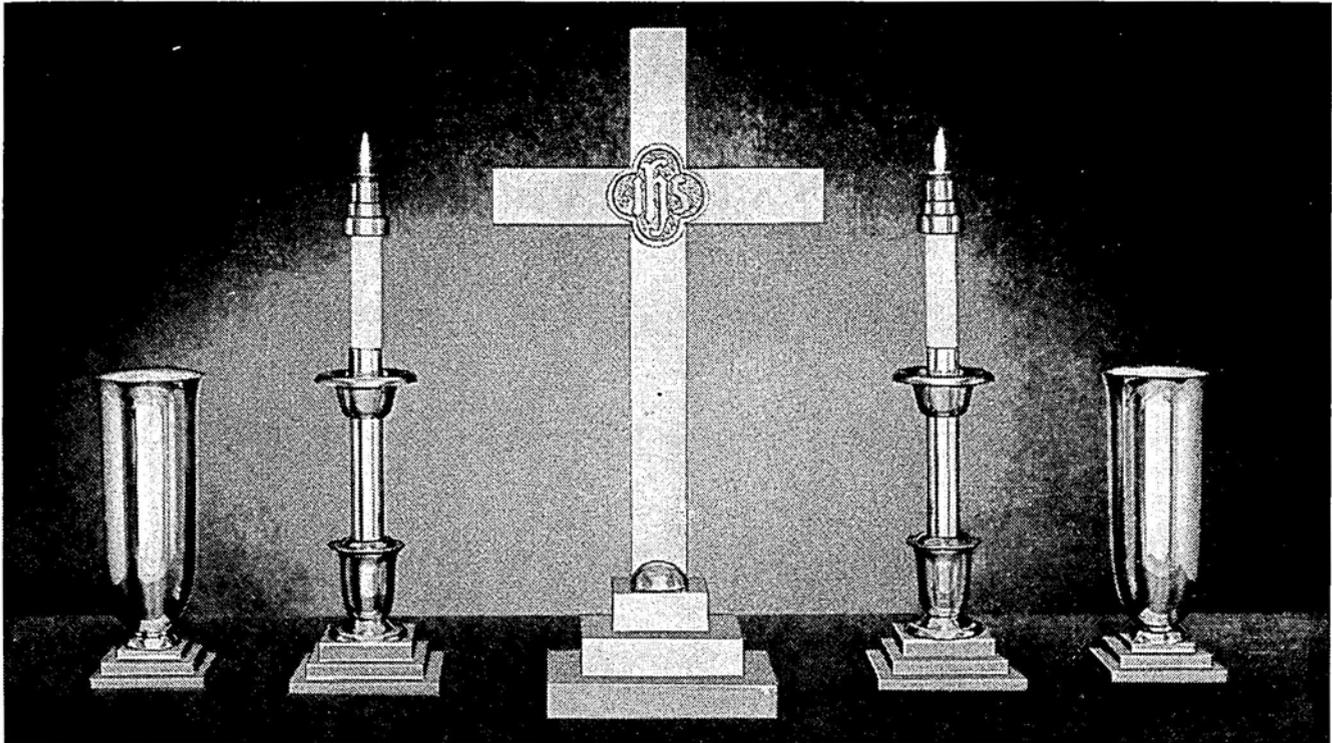
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